

THE

# MISSIONARY HERALD.

VOL. XXXII.

JANUARY, 1836.

No. 1.

## American Board of Commissioners for Foreign Missions.

In commencing the thirty-second volume of the Missionary Herald, an abstract will be given of the Twenty-sixth Annual Report of the Board, read at the annual meeting held in Baltimore, State of Maryland, in September last. A few variations will be made corresponding with events since the annual meeting.

### THE BOARD.

The Board is composed of corporate, corresponding, and honorary members.

#### Corporate Members:—

In Maine,	3
In New Hampshire,	3
In Vermont,	2
In Massachusetts,	18
In Connecticut,	5
In New York,	17
In New Jersey,	6
In Pennsylvania,	9
In District of Columbia,	1
In Virginia,	6
In North Carolina,	1
In South Carolina,	2
In Georgia,	3
In Tennessee,	2
In Ohio,	4
In Illinois,	1—83

#### Corresponding Members:—

In the United States,	6
In Foreign Parts,	14—20

#### Honorary Members:—

Total,	1,642
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#### OFFICERS OF THE BOARD.

JOHN COTTON SMITH, LL. D., President;

STEPHEN VAN RENSSLAER, LL. D., Vice  
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Rev. DAVID GREENE,  
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WILLIAM J. HUBBARD, Esq., } *Auditors.*  
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Rev. RICHARD C. HAND, at Concord,  
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Mass., for Massachusetts, Rhode-Island, and  
Connecticut.

Rev. CHAUNCEY EDDY, at Utica, N. Y.,  
for the State of New York.

Rev. DAVID MAGIE, at Elizabethtown,  
N. J., for New Jersey, Pennsylvania, Dela-  
ware, and Maryland.

Rev. HARVEY COE, at Hudson, Ohio, for  
the Western Reserve and Michigan Ter-  
ritory.

Rev. ARTEMAS BULLARD, at Cincinnati,  
Ohio, for the Western States.

Rev. JACOB D. MITCHELL, for Virginia,  
North Carolina, and District of Columbia.

Rev. EDWIN HOLT, at Charleston, S. C.,  
for South Carolina, Georgia, and part of  
Tennessee.

**ABRIDGMENT OF THE ANNUAL REPORT.**

AFTER mentioning the decease of the Rev. B. B. Wisner, D. D. and Joseph Caldwell, D. D., the former one of the Secretaries of the Board, and both corporate members; and also of five ordained missionaries, one male assistant missionary, and eight female assistant missionaries; the Report proceeds with the

**DOMESTIC OPERATIONS.****LABORS AT THE MISSIONARY ROOMS.**

—Immediately after the last meeting of the Board, Dr. Wisner, by appointment of the Prudential Committee, visited some of the Western States, for the purpose of attending the anniversaries of societies connected with the Board, conferring with friends of missions, and otherwise promoting the missionary cause in that quarter. From this tour he returned about one month previous to his decease. Owing to his absence and subsequent removal by death, all the duties in the department of correspondence, through almost the whole year, have been devolved on the surviving secretaries, constituting an amount of labor much beyond what they had time or strength adequately to perform; and the interests of the Board must have suffered greatly, had it not been for the well directed and efficient labors of the general agents in their respective fields. In no view probably is the importance of a wise system of organization among the churches, and of judicious and active general agents, more obvious, than in the emergencies to which the Board has been reduced so repeatedly within the last five years. During more than three years of those five, by the death of Evarts, Cornelius, and Wisner, and the necessary delay in filling their places, the labors of the three Secretaries have been devolved on the surviving two. It is indeed true, that, owing to the presence and aid of the Head of the Church, the Board, notwithstanding the breaches made in the ranks of its executive officers, has continued to prosper; and through these periods of weakness the amount of its pecuniary resources and the number of its missionaries have been greatly augmented. But it is easy to see, however, that much more labor might be advantageously performed, in diffusing missionary intelligence through the community, in obtaining candidates for missionary service, and in conducting a more extensive correspondence with the friends of missions at home and with

missionaries abroad, than can be done by the present Secretaries.

**AGENCIES.**—The organization of those religious denominations and churches, in different parts of the country, which prefer to co-operate with the Board in propagating the gospel through the world, may now be regarded, so far as the outlines are concerned, as being completed. Two new agencies have been established during the past year; the one embracing the states of Maine, New Hampshire, and Vermont; and the other embracing New Jersey, Pennsylvania, Delaware, and Maryland. To the former the Rev. Richard C. Hand, who has heretofore been a successful associate with the Rev. Mr. Eddy, in the state of New York, has been appointed; the Rev. David Magie, of Elizabethtown, New Jersey, has been chosen to the latter. Both have accepted their respective appointments, and entered on their labors. The Rev. Edwin Holt, appointed secretary of the Southern Board of Foreign Missions, has been commissioned as a general agent of this Board for the states of South Carolina, Georgia, and a portion of Tennessee. The whole number of permanent general agencies, embracing New England, the Middle, Southern, and Western States, is eight; all of which are now supplied with agents; some of whom are connected only with the Board, while others are laboring under the immediate direction of missionary societies organized in their respective districts. The Reformed Dutch Church, whose efforts for propagating the gospel among the heathen are made through the agency of the Board, has for obtaining funds, a separate organization and agencies, entirely under its own direction.

It seems to be the unanimous opinion of the several agents, that the churches are prepared, when the subject is properly presented to them, to contribute any amount of funds, which the exigency may demand; and that the Committee need not hesitate, from an apprehension of any delinquency on this point, to commission and send abroad any number of

suitable men that can be obtained, or to strengthen and extend the missions in any manner in which it can advantageously be done.

**PUBLICATIONS.**—About 200,000 of the Quarterly Papers with engravings, and about 90,000 of the Missionary Papers have been printed. Two thousand five hundred copies of the last annual Report of the Board, and four thousand copies of an abridgment of it, together with the Annual Sermon before the Board have been issued. The number of copies of the Missionary Herald put into circulation during the past year, including an edition of the monthly numbers reprinted at Cincinnati at the expense of the Foreign Mission Society for the Valley of the Mississippi, amounts to nearly twenty thousand.

**RECEIPTS AND EXPENDITURES.**—As the Board met this year a month earlier than it has done heretofore, the accounts of the Treasurer embraced but eleven months. During this period the receipts of the Board through the ordinary channels have amounted to \$163,340 19; exceeding the receipts of the entire preceding year by \$10,954 09. The expenditures during the eleven months have amounted to \$163,254; leaving, including the debt of last year, a balance against the Treasury of \$4,691 18.—In addition to the above, \$27,759 were received from Bible Societies; \$17,340 29 from Tract Societies; and \$535 82 from the American Sunday School Union. The American Temperance Society placed 1,100 copies of its Annual Reports at the disposal of the Board.—The value of the donations in clothing, etc. was from \$5,000 to \$6,000.

In contributions for propagating the gospel, we are much behind our brethren in England. There, with a population not exceeding our own in numbers, bearing various burdens of which we know nothing, and with less wealth in the hands of the mass of the community, their principal societies are far in advance of ours in their receipts. By their reports made in May last, it seems that the London Missionary Society received about \$290,000, the Wesleyan Missionary Society about \$300,000, and the Church Missionary Society \$340,000. These sums, together with what was received by other missionary societies in England and Scotland, adding also the appropriations of Bible, tract, and school societies, would probably raise the whole ||

amount expended by the churches of Great Britain, for propagating the gospel among the unevangelized nations to not less than \$1,200,000. The contributions of the American churches, of all denominations, for this object do not exceed \$350,000.

**NEW MISSIONARIES AND CANDIDATES.**—Thirteen ordained missionaries, one of whom is a physician, three physicians, four printers, one teacher, twenty-two married, and four unmarried female assistant missionaries, forty-seven in all, have been sent forth to various unevangelized nations and tribes since the last meeting of the Board. Their names and the missions to which they were destined, are as follows:

Mr. William Hall and wife,	New York Indians.
Rev. William Williams and wife,	
Miss Andelucia Lee,	Western Asia.
Rev. Philander O. Powers and wife,	
Rev. Daniel Lindley and wife,	S. E. Africa.
Rev. Henry I. Venable and wife,	
Rev. Alden Grout and wife,	S. E. Africa.
Rev. George Champion and wife,	
Rev. A. E. Wilson, M. D. and wife,	Sandwich Islands.
Doct. Newton Adams and wife,	
Mr. Henry Dimond and wife,	Arkansas Cherokees.
Mr. Edwin O. Hall and wife,	
Miss Lydia Brown,	West Africa.
Miss Elizabeth Hitchcock and	
Mrs. Cnan,	Persia.
Mrs. Sarah B. Wilson, Arkansas Cherokees.	
Mrs. Jane E. Wilson, West Africa.	Western Indians.
Doct. Marcus Whitman, Nestorians in Persia.	
Doct. Asahel Grant and wife, Nestorians in Persia.	Syria.
Miss Rebecca Williams,	
Rev. Alanson C. Hall and wife,	Tamul Mission.
Rev. John M. S. Perry and wife,	
Rev. J. J. Lawrence and wife,	Mahratta Mission.
Rev. Henry Ballantine and wife,	
Mr. Elijah A. Webster and wife,	Indian Archipelago.
Rev. James T. Dickinson,	
Mrs. Arms,	
Mr. Alfred North and wife,	
Rev. John R. Agnew, Choctaws.	

During the same period, twenty persons, including four ordained missionaries, five male and ten married and one unmarried female assistant missionaries, have left the service of the Board; eleven of them on account of the discontinuance of the missions with which they were connected, or some change in the manner of conducting them; five from ill health; three widows returned on account of the death of their husbands; and one having married out of the mission. Fourteen have been removed by death.

There are now under appointment, and expecting to depart to their respective fields of labor during the ensuing year, eighteen missionaries, one physician, four other male, and ten female assistant missionaries.

**Missions.**

In giving a view of the Missions under the care of the Board, the Committee will follow, as usual, the geographical order.

**AFRICA.****MISSION TO WESTERN AFRICA.**

**CAPE PALMAS.**—John Leighton Wilson, *Missionary, and wife.*

Mr. and Mrs. Wilson sailed from New York on the 7th of November, and arrived at Cape Palmas near the close of the following month, after touching at Goree and Monrovia. They took with them a colored female from this country.

Although our mission has no immediate connection with the colony at Cape Palmas, it is important to remark that almost all the colonists were engaged in the culture of the soil, and that the prospects of the infant community were thought by Mr. Wilson to be remarkably encouraging. The kindness uniformly shown by the governor, Doct. Hall, to our mission, is gratefully acknowledged both by Mr. Wilson and by the Committee.

The object of the Board in this mission to one of the maritime districts, as was stated in the last Report, is to prepare the way for an extensive system of operations among the populous nations of western Africa. Such is the climate, and such is the state of African society, that, until a regular steam navigation is established on the Niger, a mission cannot be sustained in the interior without a preparatory station somewhere upon the coast; and the colonies furnish incomparably greater facilities for such stations, than can be found elsewhere.

The Christian church ought not to forget, that, in the space of less than forty years, no less than seventeen separate expeditions were sent from Europe, with their principal object to ascertain the course and termination of the Niger. Eleven of the leaders of these expeditions, and eight other gentlemen of education who accompanied them, besides some scores of their attendants, sacrificed their lives to the enterprise. And the greatest minds in Europe deemed the object worthy of all it had cost; and when the Landers proclaimed the work accomplished, the world admired and praised the devoted enthusiasm of all these martyrs to the spirit of geographical research.—Let the church be rebuked by this; for she fears to send her sons into that country, though upon an enter-

prise worthy of the sufferings and death of the Son of God. And let the sons of the church be rebuked, who dare not go to save the souls of men where so many have cheerfully gone to solve a problem in geography.

**MISSIONS TO SOUTHERN AFRICA.**

**MARITIME MISSION.**—Aldin Grout and George Champion, *Missionaries; Newton Adams, M. D., Physician; and their wives.*

**INTERIOR MISSION.**—Daniel Lindley, Alexander E. Wilson, M. D., and Henry I. Venable, *Missionaries; and their wives.*

These missions were projected before the last annual meeting, and the missionaries sailed from Boston on the third of December, in the Burlington. They arrived at the Cape on the 5th of February, after a passage of sixty-four days.

The brethren destined to the interior, commenced their journey from Cape Town on the 19th of March, accompanied by the Rev. Mr. Wright, a missionary of the London Society resident at Griquatown, who had kindly waited for them several weeks, and rendered them very valuable assistance. The mission and its effects were drawn in three large wagons, with twelve yoke of oxen attached to each. In this manner did our brethren and sisters cheerfully enter upon a journey of a thousand miles through the inhospitable wilds of southern Africa. They had little danger to apprehend, however, from the climate; for though arid and sultry, the greater part of the year, it is still said to be one of the most salubrious in the world. The Committee have heard of their arrival at Griquatown, about half way to their place of destination.

The brethren designated to the maritime nation of Zoolahs, found a providential hindrance to their proceeding immediately. War was then raging between the Caffres and the Colony, and the route from Cape Town to the territory of Dingaan lay through Caffraria. In June, they were waiting for quiet to be so far restored to the eastern frontier, that they could proceed to some one of the missionary stations of their English brethren in Caffraria, and there acquire a knowledge of the Zoolah language before entering the territory of Dingaan. Between the Zoolahs and Caffres and their languages a strong affinity is supposed to exist; and by acquiring the language of the Zoolahs, they would be able to communicate with Dingaan without incurring a risk, which is often great when intercourse is held with a

savage, jealous, and despotic chief, by means of an interpreter.

The prevalent language among the people subject to Mosalekatsi, is said to be the Sichuan, which is the language of the Bechuanas, and has been to some extent reduced to writing by Mr. Moffat, missionary of the London Society at Krooman, or New Latakoo. At this station our brethren hoped to procure an interpreter, in whose faithfulness they could repose confidence. In any circumstances, however, they had little cause to anticipate an unwelcome reception from Mosalekatsi, as he is known to have long been anxious to have missionaries residing near him. His residence is at or near Kurrechane. The distance of this place from Port Natal is supposed to be at least five hundred miles, and about two hundred from Krooman; and from Krooman to Cape Town is seven hundred and fifty miles. From Kurrechane to Delagoa Bay, may not be more than four hundred miles; and this is the point from which our interior mission will perhaps be most accessible.

The Committee acknowledge their great obligations to the Rev. Dr. Philip of Cape Town, who received our missionaries with all the cordiality, and gave them all the benefit of his experience, which would have been possible had they been from his own society in England. They acknowledge, also, their obligations to H. E. Rutherford, Esq., of the same place, who has kindly consented to act as agent in respect to the temporal affairs of our missions in South Africa.

## EUROPE.

### MISSION TO GREECE.

**ATHENS.**—Jonas King, D. D. *Missionary*; and Mrs. King.

**ARGOS.**—Elias Riggs, *Missionary*, and Mrs. Riggs.

There are not many new facts to be reported concerning the Greek mission. The government removed to Athens in December, when the demand for houses to accommodate its officers became so great, that Mr. King was deprived of the building occupied by his gymnasium and Lancasterian school, and found it impossible soon to obtain another well suited to his wants. Near the close of December, and after the arrival of the court, and when great inconvenience was felt from the want of suitable rooms, the preparatory school contained from 30 to 40 scholars, and the gymnasium 60. In the July previous, there was a very satisfac-

tory public examination of the latter institution, for three days, in ancient Greek, geography, history, geometry, algebra, the philosophy of language, and the holy Scriptures. The monarch and the bishop of the city were among the persons present, and Mr. King himself conducted the examination in the Scriptures. He already perceives encouraging proofs of the salutary influence of the study of the Bible upon the conduct of the students.

In April 1834, Mr. Riggs visited Nauplia, Argos, Tripolitsa, and Patras, in the Peloponnesus, and Missolonghi, on continental Greece, preparatory to selecting a new missionary station. Having decided in favor of Argos, he visited that city again in May, leaving Mrs. Riggs in Syra. On the 28th of June, he became a resident, with his family, in that city of ancient renown. As a commencement of their useful labors in that place, they opened a school for females, intending that it should ultimately embrace three departments;—an infant school, a common school, and a higher school for educating female teachers. In October this school contained 40 pupils.

The laws of Greece are framed so as to bring the whole mind of the nation under the immediate directing agency and control of the civil and ecclesiastical government. No school, public or private, can be established without its permission. No teacher can instruct, even in private families, except with permission from the government, and this is not to be given without examination of the candidate. No books can be sold or given away in any place, without first obtaining a license for that place. Strong guards, too, are thrown around the press. It is the belief of the Committee, that more vigorous efforts should be made to circulate the word of God generally among the people, and especially to introduce it into all the schools. Between the first of January last and the thirteenth of April, Mr. King distributed, and for the most part in schools, about nine hundred copies of the modern Greek New Testament, and nearly ten thousand copies of school-books and religious tracts.

### MISSION TO CONSTANTINOPLE.

William Goodell, *Missionary*; H. G. O. Dwight, *Missionary to the Armenians*; William G. Schaufler, *Missionary to the Jews*; and their wives. On his way to Constantinople, Henry A. Homes, *Missionary*.

**GREEKS.**—During the Greek lent, in the early part of last year, a monk from

the Ionian Islands preached in the principal church of Constantinople and before the Greek patriarch, and declaimed violently against the schools, the books, and the new translations of the Scriptures into Greek; accusing the priests, bishops, and even the patriarch of conniving at an enormous evil ruinous to the church and nation. The patriarch and many of the people disapproved of this attack. As a consequence of it, however, there was an immediate interference in all the Lancasterian schools; everything underwent the strictest scrutiny; the books were subjected to a rigid examination; and though nothing appeared against them, and though they had the patriarch's own seal in their favor, yet it was resolved that there must be secret poison in them, and they must give place in the schools to the old church prayers and psalters. All the teachers resisted these measures for some time, but were finally compelled to make at least a show of submission. Soon after, the plague commenced its ravages, and the schools were suspended. There has since been a strong reaction favorable to a more liberal system. A Greek girls' school exists at Pera, and two new Lancasterian schools have been established in the interior.

**ARMENIANS.**—The relations which our brethren sustain to the Armenians continue to be of the same pleasing character as formerly. Indeed there does seem to be a prospect of spiritual renovation to some extent among that people, enough to constrain the friends of truth and righteousness to unceasing prayer in their behalf. There is no doubt in the minds of the Committee, that the same Divine Agent, who blessed the labors of the apostles, smiles upon the intercourse of our brethren with the Armenian people. There is reason also to believe, that even before the arrival of our mission at Constantinople, he was giving a sanctifying influence to a few rays of truth which had fallen upon two or three Armenian minds in that great city.

A high school has been opened by the mission, with the warm approbation of Peshtimaljean, principal of the Armenian seminary for theological instruction. It was commenced with six pupils, and in March contained about thirty, of whom one third were Greeks. The number is limited to thirty.

**TURKS.**—No new facts of importance have been communicated concerning the Turks; except that one of them, a man of uncommon attainments, evinces a very

serious, inquiring, and encouraging state of mind. The number of Lancasterian schools among the Turks has increased to eight.

**JEWS.**—Mr. Schaufler is the missionary to the Jews. A large portion of this people within and around Constantinople, are descendants of those, who, to the number of 800,000, were banished from Spain, in 1492. Hence they speak the Spanish language, but somewhat corrupted, and written with Hebrew letters. Type best adapted to the taste of the Jews, both Hebrew and Hebrew-Spanish, can be procured at Constantinople. On learning this fact, Mr. Schaufler addressed himself with new ardor to the preparing of some important work for the press. It is said that the rich Jews will readily pay fifteen or twenty dollars for a copy of the Old Testament in Hebrew and Hebrew-Spanish, with notes by certain Rabbies. Arekal, a Jewish convert at Rodosto, on the northern shore of the Marmora, proposed to Mr. Schaufler to correct the Hebrew-Spanish translation, and print an edition of the Old Testament with the original Hebrew and the translation in parallel columns, omitting of course the Rabbinic notes. This proposal was favorably received, and Arekal was invited to Constantinople to assist in a revision of the Psalms, as an experiment. He came about the first of December, and gives some evidence of piety. Religious excitements among the Jews are not wanting.

**TOUR IN MACEDONIA AND THRACE.**—This tour performed by Messrs. Dwight and Schaufler, was mentioned in the last Report. A particular and valuable account of it has since been received. It was performed in the summer of last year. Our brethren visited Salonica, Seres, Pravista, the site of the ancient Philippi, Adrianople, and Rodosto. The last place had been visited by Mr. Dwight and Mr. Goodell, in their voyage round the sea of Marmora, in 1833. Salonica and Adrianople are recommended for missionary stations. Philippi, where the gospel was first planted in Europe, is desolate.

Salonica is recommended as a missionary station on account of its large population, its central position, the comparatively small expense of living, and because no permanent missionary of any society has ever yet settled in the place. Adrianople is about forty-eight hours distant from the capital. Missionaries would there enjoy protection, and a station there would be a first step towards getting access to cities and countries be-

yond, which have not yet been explored by missionaries. One of these countries is *Servia*, which is said to be fast rising in civilization and intelligence. It is virtually independent of the Sultan, and is governed by its own prince, who is endeavoring to introduce European improvements. The other countries are *Wallachia* and *Moldavia*, now once more governed by Greek princes, and under the mutual protection of Turkey and Russia.

The Rev. Henry A. Homes is on his way from Paris to Constantinople. He will probably be stationed somewhere in European Turkey.

### WESTERN ASIA.

#### MISSION TO ASIA MINOR.

**SMYRNA.**—Daniel Temple, *Missionary*; John B. Adger, *Missionary to the Armenians*; Homan Hallock, *Printer*; and their wives.

**Scio,** (an island contiguous to Asia Minor,) Samuel R. Houston, *Missionary*, and wife.

**BROOSA.**—Benjamin Schneider and Philander O. Powers, *Missionaries*, and their wives.

**TREBIZOND.**—Thomas P. Johnston, *Missionary*, and wife.

**SMYRNA.**—Mr. Adger arrived at Smyrna on the 25th of October. Though residing in that place, he is associated in labor with Mr. Dwight of Constantinople. Both are acquiring a thorough knowledge of the ancient and modern Armenian language. Mr. Temple's studies have been specially directed to the language of the Greek people.

The books issued from the depository from March 12, 1834, to June 12, 1835, amounted to 26,256 copies.

A new edition of 4,000 copies of the Alphabetarian has been printed, making 31,000 copies of that useful school-book issued at the expense of the Board. Woodbridge's Geography having been translated into modern Greek, an edition of 3,000 copies has been printed. It contains 296 pages. Also a third edition of the Child's Arithmetic, 3,000 copies, pages 48. Mr. Hallock is now on a visit to this country, with a view to the obtaining of Armenian type. Mrs. Hallock commenced an infant school of Greek children in February last. It contained thirty-five scholars in June, which was as many as the school-room would contain.

**Scio.**—Mr. Houston arrived at Smyrna on the 25th of October, and early in the next month visited Scio in company with Mr. Hallock and Mr. Petrokokino.

He found the people friendly, and the island slowly recovering from its ruins. Having made his arrangements, he returned to Smyrna, and immediately removed his family to the seat of his future labors. Mr. Houston will extend his influence to the adjacent coast lying between the gulfs of Smyrna and Ephesus, and to the islands of Samos on the south, and Mitylene on the north. An associate will be provided for him as soon as possible.

**BROOSA.**—Mr. Schneider removed his family to Broosa on the 15th of July 1834. He had previously visited the place with Mr. Goodell, when they were received in the most friendly manner by all classes. In the mean time, however, some of the priests had taken pains to excite a prejudice against the mission, and to some extent had succeeded. The Armenians held several meetings, and there was a divided opinion among them. They finally concluded to make the experiment of a school under the tuition of Hohannes, a pious young Armenian mentioned in the last Report. The names of seventy children were at once handed in. Mr. Schneider has free intercourse with Greeks, Armenians, and Turks, and had reason to believe that the Lord was opening a door of usefulness before him. Mr. and Mrs. Powers arrived at Smyrna on the 12th of January last, and proceeded without delay to Constantinople. They reached Broosa about the middle of the following month.

**TREBIZOND.**—Mr. Perkins, when on his way to his mission among the Nestorians, gives the following description of the site of this station. "Trebizond," he says, "is delightfully situated. We came into the port when the atmosphere was uncommonly clear, and the sun then shining upon the city and surrounding country with singular brilliancy, the whole scene was well nigh enchanting. The houses in the city are half shrouded in verdant trees and shrubbery; cultivated fields rise gently in the rear; elevated hills, covered with pine forests, and fruit trees growing wild yet richly productive lie farther back, rising successively higher and higher; and lofty mountains, many of them capped with eternal snow, stretching from the sea fifteen miles west from the city and meeting the sea again far to the east, form a magnificent amphitheatre, and bound the horizon." As a centre of influence, Mr. Perkins believed it to be growing rapidly in importance, on account of the increasing trade through that port between Persia and Europe.

Mr. Johnston, at the beginning of the present year, proceeded to Trebisond to make arrangements for the removal of his family. So much unfriendly influence was exerted by some leading ecclesiastics in the place, that it was with the greatest difficulty he procured a house, and he succeeded at last only by engaging it for ten years at a somewhat exorbitant rent. Opposition in this form is nothing new in western Asia. The house will accommodate two families; and it is the expectation of the Committee to provide Mr. Johnston with an associate as soon as the navigation of the Black Sea opens in the spring. Mr. Johnston himself is already settled in this promising field.

The Committee continue to have their eyes upon the *interior of Asia Minor*, especially upon Cappadocia and Galata.

#### MISSION TO SYRIA AND THE HOLY LAND.

**BEYROOT.**—Isaac Bird, Eli Smith, and William M. Thomson, *Missionaries*; and Mrs. Bird and Mrs. Smith. Rebecca W. Williams, *Teacher*.

**JERUSALEM.**—George B. Whiting, *Missionary*; Mrs. Whiting, and Mrs. Dodge, widow of Doct. Asa Dodge.

Lorenzo W. Pease, *Missionary*, and wife, conditionally assigned to the island of CYPRUS. This mission, should it be established, will connect itself with that to Syria and the Holy Land.

**BEYROOT.**—Mr. Smith returned, with his wife, to Beyroot at the commencement of last year. Miss Williams is from East Hartford, Con. and sailed from Boston May 11th, in company with Doct. and Mrs. Grant, going to Syria by way of Smyrna.

The press has waited for a printer, nor was it till the present year that one was obtained. He is a young man formerly connected with the press at Malta, and a native of that island.

A class of about ten interesting young men came together to learn English, under the tuition of Doct. Dodge. Mr. Smith afterwards gave them lessons in geography and astronomy, of which they were found almost as ignorant as they were of the English language. Some of the most learned men in the place, who were occasionally present, ridiculed the notions of Copernicus respecting the heavens and the earth. The design is to extend the plan of this school until it deserves the name of a high school or seminary, and becomes a nursery for schoolmasters and other helpers to the mission. A school taught for some time by Tannoos, has been converted into a model school. The number of pupils in

this and the other three schools taught by natives is 140. A female school has been opened by some of the females in the mission, assisted by the widow of the late Gregory Wortabet. The whole number of scholars in these schools is 168. A sabbath school, composed of a small number of natives, has been opened with encouraging prospects. The mission waits only for better teachers, better books, and more missionaries, to extend widely through the country a better system of education.

The statement made by the lamented Asaad Esh Shidiak in the Arabic language of his conversion and persecution, has been printed and was put in circulation at Beyroot early in the last year; and in the autumn, Mr. Bird's reply to the Maronite bishop of Beyroot, printed at Malta in numbers or tracts, was going forth among the people. The call for the Scriptures is steady, but not urgent. There is regular preaching in Arabic at the mission-house, which from 25 to 40 attend. Of these a quarter or a third part are females—the men and women occupying separate but adjoining rooms.

**JERUSALEM.**—This city possesses an interest which nothing but the annihilation of the Bible, or of all piety in the world, can destroy. There, also, many thousand christian pilgrims annually resort from various parts of the world, with increasing encouragement for evangelical labors among them; and there, too, must be one of our great depositories of books for the nations of western Asia. During nearly all the year the climate is healthy, and the atmosphere is generally cooler than any where upon the coast. Such were some of the reasons for commencing a station in the Holy City, and also for continuing it. Mr. and Mrs. Thomson commenced their residence there in April 1834, in company with Mr. and Mrs. Nicholayson, of the London Jews Society. During the few weeks of subsequent quiet, their hopes of usefulness were much raised. But in May, the mountaineers of Palestine suddenly rose in general rebellion against the government of Egypt, in consequence of attempts to draw recruits from among them for the armies of Mohammed Ali. Jerusalem was the centre of this tumult of the people. Mr. Thomson had just gone down to Jaffa to bring up his furniture, and found it impossible to return. For nearly two months, being denied all communication with his family, he was held in the most anxious suspense. Meanwhile Mrs. Thomson was carried

through a scene of almost unparalleled suffering, which closed with her death on the 22d of July, eleven days after the return of her husband. She died of an inflammatory fever, and in the triumphs of faith in that Redeemer, who had so remarkably sustained her amid the accumulated horrors of war, earthquake, and impending famine. As she possessed rare qualifications for usefulness in the sphere to which she was directing her attention, viz. the education of females, her loss to the mission is severely felt.

During all this time, Beyroot was in the utmost quiet. The mountains of Lebanon, under the government of the Emeer Besheer, have a distinct and efficient police of their own, and coming quite down to the sea on both sides of the city, and at some distance, they formed a barrier against the tumultuous ragings of the people beyond.

Mr. Thomson now visited Beyroot to confer with his brethren, and it was decided that he should remove to that place, and that Mr. and Mrs. Whiting and Doct. and Mrs. Dodge should occupy the station thus vacated. Accordingly Doct. Dodge accompanied Mr. Thomson on his return, made the necessary arrangements, assisted Mr. Thomson in removing his effects and his motherless babe to Beyroot; and on the 22d of October he and Mr. Whiting were on their way, with their families, to Jerusalem. Early in the winter Mrs. Bird was taken dangerously sick with an inflammation of the liver, and Doct. Dodge came down to prescribe for her. Through the divine blessing on his skilful treatment, she recovered. He and Mr. Nicolayson then returned together, and arrived at Jerusalem on the 3d of January, cold, wet, and much fatigued, having travelled on horseback about seventeen hours the last day. Both were taken with fever some days afterward, but Mr. Nicolayson survived the attack. In the case of Doct. Dodge the disease baffled the skill of all his attendants, although Doct. Nutt, a travelling physician from one of our western States, arrived at Jerusalem just at that critical moment, and kindly remained with him to the last. The Lord had need of his faithful servant elsewhere, and on the 28th of January he died.

Mr. Pease arrived at Smyrna on the 25th of October, and proceeded thence to Larnica, in Cyprus, where he landed on the 11th of December. He soon had the pleasure of greeting Mr. Thomson, who had come to assist him in exploring the island. The appearance of the plague

prevented their traversing the island in its whole extent. Having completed their tour, the two brethren, with Mrs. Pease, proceeded to Beyroot. The death of Doct. Dodge may make it necessary for Mr. Pease to remain in Syria, at least for the present.

### MISSIONS TO PERSIA.

#### MISSION TO THE NESTORIANS.

Justin Perkins, *Missionary*; Asahel Grant, M. D., *Physician*; and their wives.

Doct. Grant embarked at Boston, on the 11th of May, for Smyrna. He is expected to reach Tabreez before the winter storms render travelling impracticable across the mountains of Armenia.

Mr. Perkins left Constantinople with his wife, on the 17th of May, and reached Tabreez on the 28th of August. He wisely determined upon acquiring a knowledge of the Syriac language before going to reside among the Nestorians. To obtain teacher, he found it necessary to visit that people, which he did in October, accompanied by the Rev. Mr. Kaas, of the Basle missionary society, a resident missionary at Tabreez. The manner in which he was everywhere received by the Nestorians, in his character as a missionary to them, was in a very high degree satisfactory, and he obtained the services of one of their most intelligent bishops, who accompanied him to Tabreez, attended by a young priest scarcely less promising than the bishop himself.

About the first of November, the throne of Persia became vacant by the death of the aged Fath Aly Shah; and after the usual tumult on such occasions, Mohammed, the son of Abbas Meerza, who had been designated by his grandfather as his successor, succeeded to the sovereign power. Though a rigid Mussulman, his character is said to be in several respects uncommonly good.

#### MISSION TO THE MOHAMMEDANS.

James L. Merrick, *Missionary*.

Mr. Merrick arrived at Smyrna on the 25th of October, and at Constantinople on the 10th of the month following. There he applied himself diligently to the study of Turkish, the language of all northern Persia. In connection with this his main study, he designed also to pay some attention to Persian and Arabic. He expected to proceed to Tabreez in

the autumn, and there, and with his brethren at Oormiah, he will perhaps wait till a fellow traveller is sent to him from his native land. He earnestly desires an associate, who has received a medical education. It is of the utmost importance that some one, possessing the necessary qualifications, should soon go to his assistance, in the difficult and somewhat hazardous, but momentous enterprise, in which he is embarked.

### CENTRAL ASIA.

The Committee are collecting information concerning Thibet, a country which may perhaps be entered and surveyed more safely from Russia, than from India, or the adjacent countries on the west. Two men of vigorous constitutions, devoted piety, good address, and well furnished minds, might be usefully employed in an attempt to lay open this field to the view of the churches.

Afghanistaun has been visited and described by modern travellers of great intelligence, but (excepting Mr. Wolff) not with a religious motive. Intelligent missionaries, who should spend some years in the kingdom of Cabul, and interest the churches in the regeneration of Afghanistaun, will surely hasten the conversion of the world to God.

Those who object to *exploring missions*, have not duly considered the means by which, with the divine blessing, the christian church is to be actually engaged in the attempt to publish the gospel to every creature, which has not yet been made in modern times. It is not by exposing only a small part of the earth's population to view; but by lifting the pall of death from the whole, and letting the church see the actual condition of all the nations and tribes of men. More than three fourths of this work is yet to be done. But every new field exposed to view adds to that power of motive, by which, as an instrument in the hands of the Holy Spirit, missionaries and the prayers and contributions necessary to send them forth and sustain them, are to be secured.

### SOUTHERN ASIA.

#### MISSION TO THE MAHRATTAS.

BOMBAY.—Allen Graves, Cyrus Stone and Sendol B. Manger, *Missionaries*; George W. Hubbard, *Superintendent of Native Schools for Boys*; William C. Farnham, *Printer*; and their wives. Cynthia Farrar, *Superintendent of Female Schools*.

AMMEDUGOUR.—Hollis Read and G. W. Boggs, *Missionaries*; Amos Abbott, *Superintendent of Native Schools*; and their wives.

Dajeeba, *Native Assistant*.

D. O. Allen, *Itinerant Missionary*.

On their way to the Mission.—Henry Ballantine, *Missionary*; Elijah Ashley Webster, *Printer*; and their wives.

Mr. Ballantine and Mr. Webster sailed from Boston in the ship Shepherdess, Capt. Kinsman, on the 16th of May last. Mr. Webster became previously acquainted with the arts of cutting and casting type, and of manufacturing stereotype plates. The instruments and materials essential to the practice of these arts were sent out with him.

The brethren who sailed in the Corvo, from Boston, in May of last year, reached Bombay on the 10th of September. Miss Kimball was married to Mr. Stone on the 23d of October. Three months previous to the arrival of the brethren, on the 11th of June, Mrs. Ramsay died suddenly of the cholera, leaving a sorrowing husband and two little children. Mr. Ramsay's health was soon after entirely prostrated, so that, on the urgent recommendation of physicians and with the unanimous consent of his brethren, he determined on a visit to his native land. There being no prospect of a direct passage without considerable delay, he embarked for Liverpool with his two children, in the ship Aliquis, and arrived at that port about the middle of November, and at New York on the first day of the present year. The ship in which he sailed from Liverpool experienced a remarkable deliverance in approaching New York.—Mr. Ramsay cherishes an ardent desire to return to his mission, but the Committee regret to say that his health does not appear yet to have essentially improved.

ITINERATING.—It is an auspicious fact, that itinerating in the Deccan, or country lying eastward of the Ghauts and between the Narbudda and KIsna rivers, is found to be generally favorable to health. Our brethren have itinerated much during the last two or three years, for the sake of making known more extensively the gospel of salvation. The tours made by Mr. Read alone, and by Mr. Read and Mr. Ramsay together, in the year 1833, were mentioned in the last Report. So also was the tour performed by Mr. Allen and Mr. Read in the early part of last year. In February Mr. Stone visited Mahabulishwar and Jejoory, returning by way of Poona. From that time until June Mr. and Mrs. Read were at the Hills, with the hope of restoring her health, which had long been feeble. Mr. Read there found a favorable opportunity

for his missionary labors. He also made excursions into the surrounding country, and estimates the amount of his travelling between October 1833, and July 1834, at not less than 1,100 miles. In that space of time he had preached the gospel in about one hundred and twenty-five towns and villages, and in half of these places he supposed the gospel had never been proclaimed before. He travelled without arms or a guard, the mode of travelling best becoming missionaries of the gospel of peace, and met with neither insult nor harm. This safety he attributes, under God, to the humble style in which he travelled; and he felt the force of our Savior's charge to his first missionaries, to carry with them but one coat, and neither purse nor scrip. In the absence of Mr. Read from Ahmednuggur, Mr. Allen remained there preaching, and preparing for his itinerary by composing tracts on various subjects.

Mr. Graves returned to the mission, not because his health had been materially benefitted by a visit to this country, but because recovery appeared to be out of the question, and he was anxious to spend his remaining days where he had so diligently and delightfully spent his life as a minister of the gospel. There also he wished to die, and to be buried. At the latest dates, he was prosecuting his translations and was otherwise usefully employed at the Hills.

**THE PRESS.**—Mr. Sampson has taken strong hold of the press. He laments, and so do the Committee, that so much English printing is performed in the office; and the mission has been instructed to inquire whether it be not expedient to exclude all English printing, except what is purely of a religious character. The Committee are almost prepared to take the ground of excluding all English printing whatever, except what has a direct bearing upon missions; believing that such printing, unless very limited in extent, has the effect of diminishing the amount of printing in the native languages. The English printing does, indeed, diminish the expense of the establishment; but this is nothing in comparison with the evils into which this system is in danger of running. The amount of Mahratta printing is about the same as it was in the year embraced in the last Report, being 30,500 copies, and 1,337,000 pages. The amount of Mahratta printing from the beginning, is about 15,837,000 pages. A part of the Mahratta printing is now performed on the lithographic press. It has been already stated, that

a type and stereotype foundry has been added to the establishment.

**SCHOOLS.**—The number of schools is 29. The number of scholars, last year, was, 1,594, or 299 females and 1,295 males; and probably it varies not much from that number the present year. A school for teaching the English language has been commenced at Ahmednuggur, and another at Bombay, with the hope that each of them will grow into an institution of more importance. Their average attendance may be about 25. It has not yet been found possible to get up boarding schools on the plan of those in the Ceylon mission.

An asylum, or charity school, was opened at Bombay in the summer of 1834, for the reception of native orphan girls, and for other poor female children, who gain their subsistence by vagrant begging, and whose parents are willing to put them under the instruction of the mission. The estimated expense of feeding, clothing, washing, and instructing one of these girls, is estimated at about a dollar per month. Ten girls had been received, and promise well.

**CHURCHES.**—One member has been suspended from the church at Ahmednuggur, which now consists of seven members. No report has been received concerning the church at Bombay.

**EXTENT OF THE SUPPLY IN THE DECCAN.**—Making Ahmednuggur the centre of a survey of the Deccan, and looking southwestward, we see only a single missionary station at Poona, eighty-three miles distant, where are two Scottish missionaries. Northwest, there is one station at Nasseek, a hundred miles distant, and three missionaries of the church of England. Northward, there is not one cheering spot till the eye stretches far beyond the confines of India. Northeastward, we meet with missionaries at Delhi, 830 miles, at Agra, 750 miles, at Allahabad, 500 miles, and at Benares. Towards the east, there is no missionary this side of Orissa. Southeast, there is no missionary station this side of Hyderabad, 335 miles, nor even there; and towards the south, the first missionaries we see are those of the London Society at Belgaum, 300 miles. Here is an area, measuring perhaps eight hundred miles by a thousand, and containing a population of about 40,000,000, and not less than two thousand towns and villages the greater proportion of which have not been even visited by a christian missionary. Nor is the claim of these towns and villages—these 40,000,000, less impervious

on Christendom because the wretched sufferers do not themselves present and enforce them. They are on this very account still more the objects of our compassion.

The Committee still have their eyes upon the *Rajpoots*, and upon *Ajmere* as a suitable place for commencing a mission for the benefit of that people. They hope to be able to send missionaries to Bombay before the close of the next year, with instructions to proceed from thence on a visit of observation to Ajmere, and it may be with a view to taking up their residence there without delay.

#### MISSIONS TO THE TAMIL PEOPLE.

##### MISSION IN CEYLON.

[This is in the district of Jaffna, or northern extremity of the island. The stations are arranged according to the time of their institution.]

**TILLIPALLY.**—Benjamin C. Meigs, *Missionary*, and wife.

Charles Hodge, Tayusagayam, Parimanty, and Joseph Champain, *Native Assistants* and *Superintendents of Schools*, and William T. Ladd, *Writer*.

Valluverty (out-station.) Jordan Lodge, *Native Catechist*; John Adams, *Reader*; Samuel Farrar, *Teacher of English School*.

**BATTICOTTA.**—Daniel Poor, D. D., and Henry R. Hoisington, *Missionaries*; Nathan Ward, M. D., *Physician*; and their wives.

N. Niles, *Native Preacher*; E. Porter, *Superintendent of Schools*; H. Martyn, J. P. Henshaw, A. Alexander, and J. Chester, *Teachers of English in the Seminary*; and three *Tamil Teachers*.

**ODDOOVILLE.**—Levi Spaulding, *Missionary*, and wife.

Nathaniel, *Catechist*; Peter, *Reader*; Joshua and Titus, *Superintendents of Free Schools*; Bailey, *Teacher of the Central Girls' School*; Lyman, *Teacher of the Central Boys' Day School*.

**PANDITERIPO.**—George H. Apthorp, *Missionary*, and wife.

Solomon and M. B. Latimer, *Superintendents of Native Free Schools*; Samuel, *Reader*.

**MANEPY.**—E. S. Minor, *Printer*, and wife.

C. S. Goodrich, *Native Preacher*; Clay, *Superintendent of Schools*; Catheraman, *Reader*; Thompson, *Teacher of Central Day School*.

**CHAVAGACHERRY.**—John Scudder, M. D., *Missionary*, and wife.

J. W. Coe, John Cheesman, W. Morrison, and Joseph, *Native Helpers*.

**VARANY.**—Samuel Hutchings, *Missionary*, and wife.

Seth Payson, *Interpreter and Teacher*; John Lawrence and Tumban, *Catechists*.

Mrs. Woodward, widow of Mr. Woodward.

Miron Wiaslow, *Missionary*, and wife—now in the United States.

Alanson C. Hall, John M. S. Perry, J. J. Lawrence, *Missionaries*, and their wives;—on their way to Ceylon.

Two *Catechists* are supported at out-stations by the “*Evangelical Society*,” consisting of native members of the church.

Stations, 7; *Missionaries*, 11; *Assistant Missionaries*, 16; *Native Assistants*, 39.

The following tabular view of the schools, was transmitted by the mission under date of Oct. 22, 1834.

	Free Schools,		Preparatory Day Schools,	Female boarding Schools,	Total.
	Boys.	Girls.			
Tillipally,	27	1,474	155	23	1,649
Batticotta,	29	785	115	23	990
Odooville,	12	336	40	25	489
Manepy,	16	316	24	30	592
Panditeripo,	18	310	125		433
Chavagacherry,	23	850	140		1,090
Varany,	4	155	10		165
	122	4,260	831	95	5,233

The number of children and youth under instruction in October 1834, was as follows:—

In the Seminary,	124
In the Preparatory Day Schools,	95
In the Female Boarding Schools,	51
In the Common Free Schools,	5,097
Total,	5,367

Or 4,485 Males, and 882 Females.

A tabular view of the seven mission churches was also forwarded in October.

Native Church Members.	Admissions	By Profession.	E. communications.		
			Deaths.	Births.	Marrriages.
Tillipally,	27	4	1	2	2
Batticotta,	61				
Odooville,	45	2		10	2
Panditeripo,	25				
Manepy,	29	5	1	2	2
Chavagacherry,	6				
Varany,	7				
Total,	230	11	2	2	2

Forty of these members belonged to the seminary. The members above enumerated are probably all resident at or near the several stations. Thirty or forty others are in other parts of the island, or on the neighboring continent. At the close of 1833, 47 of the 130 students were church members; and besides these, there were ten native church members connected with the seminary as teachers.

Doct. Ward will probably establish a hospital on or near the mission premises, where students from the seminary and some of the christian catechists may be trained in the theory and practice of medicine and surgery, and so become greatly useful to their country. One of the classes received instruction in sacred music, for some time, from Mr. Hutchings, on the plan of Pestalozzi, and with

good success. Two infant schools have been commenced at Batticotta.

The new station at Varany is situated on the eastern coast of the district, about fifteen miles eastward from Oodooville, and eighteen from Jaffnapatam. Mr. Hutchings commenced his residence here in July of last year. Doct. Scudder has been favored with a prosperous commencement in his new station at Chavagacherry. Mr. Todd and Mr. Eckard have removed to the continent. Mr. Eckard, Mr. Minor, and their wives, reached Jaffna on the fifth of March, 1834. Mr. and Mrs. Hall embarked at Boston November 4th, in the ship Georgia bound to Calcutta, where they arrived in February, after a voyage of 110 days. Within a fortnight, through the kind assistance of the Rev. W. H. Pearse, they obtained a passage to Point de Galle, on the southern side of Ceylon; since which time no intelligence has been received from them. Mr. Perry, Mr. Lawrence, and their wives, sailed from Boston in the ship Shepherdess, May 16th, and were to be landed at Colombo, on the western coast of Ceylon.

The name of Mr. Woodward no longer appears in the list of missionaries laboring on earth. His health had been for a long time declining, and his departure for the Neilgherry Hills, with Mrs. Woodward, was mentioned in the last Report. There he found the Governor General of India, Lord William Bentinck, and the Governor of Madras, Sir Frederic Adam, and was happily instrumental in obtaining permission to extend the mission into the Presidency of Madras. Perceiving his strength to be rapidly failing, notwithstanding the cool air of the Hills, he determined upon returning, if possible, to Jaffna, or at any rate as far as Madura, where the new mission had already been commenced. He was able to proceed, however, no farther than Coimbatoor, near the foot of the mountains, where, in the hospitable family of the Rev. Mr. Addis, of the London Missionary Society, he rested from his labors, and went to receive the reward of a faithful servant. He died on the 3d of August, 1834, in the thirty-eighth year of his age, after having been a member of the mission somewhat more than fourteen years. His remains were deposited in the burying-ground attached to the mission chapel. In a few days, Mr. Spaulding arrived from Madura, and accompanied the bereaved widow to Jaffna.

**REVIVALS OF RELIGION.**—The Ceylon mission has several times been bless-

ed with an out-pouring of the Holy Spirit, particularly in the years 1824 and 1830. The admissions to the church in 1825, as the result of the first revival, were forty-nine; in 1831, they were sixty-two; and in the subsequent year, thirty; and not a year has passed since 1818, when there were not some admissions. The mission was blessed with a signal visitation of mercy at the close of 1834. On the 26th of November, there was a convocation of the seven churches at Oodooville, at which about one hundred and sixty inquirers were present from all the stations. Continuous meetings were held at other stations of the mission, and also at Nellore and Jaffnapatam, attended with the manifest blessing of heaven. But as the accounts received by the Committee extend only to the close of the year, nothing more can be said as to the results of this gracious visitation. We have heard indeed of little more than its commencement, which was of such a nature as to awaken hope and gratitude and joy in the hearts of all the brethren of the mission. It originated in connection with a series of continuous meetings.

A memoir of the late Mrs. Winslow has been published in this country, combining an interesting sketch of the Ceylon mission.

#### MISSION TO SOUTHERN INDIA.

**MADURA.**—About 120 miles west of Jaffna and about 75 from the seashore. William Todd and James Read Eckard, *Missionaries*, and their wives.

Francis Asbury, Edward Warren 1st, and Edward Warren 2d, *Native Assistants*.

Southern India has no vast alluvial plains, like the deltas of the Ganges, the Jumna, and Burrampooter; nor is its coast marshy, like those of Cuttack, Bengal, and Arracan. Beheld from the sea, it appears mountainous down to the beach. But along the eastern shore for more than five hundred miles from Cape Comorin, there is a strip of sandy waste extending three or four miles from the sea; when the land rises into detached hills, and farther back into mountains, till at length the scenery combines the magnificent with the beautiful. "The mountains assume every varied form, and are clothed with extensive forests, while the smaller hills, which skirt the plain, are here and there graced with temples and choultries, exhibiting exquisite specimens of architecture. Winding streams flow from every hill, and the soft and lovely valleys are in striking contrast

with the dark and mighty forests which over-cap them."

Among these magnificent works of God dwell that portion of the Tamul people on the continent, for whose immediate benefit our new mission is designed. Preparatory to commencing the mission, Mr. Spaulding performed the tour of observation which was mentioned in the last Report. He was accompanied by three native helpers, and took with him a large number of tracts, and portions of the holy Scriptures. He visited Ramnad, Palamcottah, Nagercoil, Tinnevelly, and Madura. Palamcottah, Nagercoil, and Tinnevelly are already occupied by missions under the care of English societies. Madura is a populous place, the city of the ancient Tamul kings, and the seat of brahminical pride in that part of India, and Mr. Spaulding recommended that our first station should be there. Accordingly soon after permission was obtained from the government, Messrs. Todd and Hoisington removed to that place. They were introduced to it by Mr. Spaulding, and were favored with the permanent assistance of three interesting young natives, who had been connected with the boarding-school and seminary almost from the commencement of the Ceylon mission. This was on the last day of July 1834. The population of Madura is estimated at 50,000, and that of the district bearing the same name, at 1,300,000. Several large villages lie within fifteen or twenty miles of the city. Mr. Eckard has since taken the place of Mr. Hoisington.

A school for boys and another for girls had been opened, each with a few pupils, and it is the intention of the missionaries to commence boarding-schools for both sexes as soon as possible. Of the twelve scholars in the boys' school, five were of the brahminic caste.

## EASTERN ASIA.<sup>1</sup>

### MISSION AT SINGAPORE.

[Situated on a small island, near the southeastern extremity of the Malayan peninsula, and subject to the British government.]

Ira Tracy, *Missionary*; Alfred North, *Printer*; and their wives.

The probability of Mr. Tracy's removing from Canton to Singapore, was mentioned in the last Report. He arrived at the latter place July 24, 1834. Mr. North sailed from Boston on the 20th of July last. He will not only take charge of the press, but of the manufacture of type and stereotype plates, having ac-

quainted himself with these arts. He took out with him all the necessary implements for a complete type and stereotype foundry.

Our station at Singapore was formed with reference to the safe and convenient employment of a large printing establishment. It will also afford a place of retreat for the missionaries of the Board, and of rest and refreshment for them, and a medium of communication with their patrons and each other; and, for the present, it will be the central point in respect to all our operations in that part of the world. The port is resorted to by about 1,500 native vessels in a year. The population is estimated at 25,000—speaking not a few languages and dialects.

There being no supply of Scriptures in the Malay language, Mr. Tracy reprinted 1,000 copies of the gospel of John, with part of the book of Acts and extracts from Matthew. The arrival of Mr. North may be expected, with the divine blessing, to impart life and energy to the establishment.—Miss White, whose embarkation for Singapore was mentioned in the last Report, arrived at that place on the 12th of January. She was married to Mr. Tracy shortly after her arrival.

### MISSION TO SIAM.

BANGKOK.—Charles Robinson and Stephen Johnson, *Missionaries*; Dan B. Bradley, M. D., *Physician*; and their wives.

Messrs. Robinson and Johnson left Singapore on the 9th of July, 1834, and reached Bangkok on the 25th. As our intelligence from them is no later than September 3d, there is of course but little to relate. They were received affectionately by Mr. Jones, of the American Baptist mission, and soon after called upon the Prah-Klang, Mr. Jones acting as interpreter, by whom they were kindly received. As the Chinese are very numerous at Bangkok, the brethren have made an arrangement by which Mr. Johnson devotes himself to the Chinese language, while Mr. Robinson directs his studies more especially to the Siamese. Doct. Bradley arrived at Singapore on the 12th of January last, on his way to Siam. The Committee have not heard of his proceeding to Siam.

### MISSION TO CHINA.

CANTON.—Elijah C. Bridgman and Edwin Stevens, *Missionaries*; and S. Wells Williams, *Printer*.

Peter Parker, M. D., and James T. Dickinson, *Missionaries*; residing for a time at Singapore. David Abeel, *Missionary*; on a visit to the United States.

Mr. Stevens has been residing at Canton for three years past as chaplain to the seamen, under the patronage and direction of the Seamen's Friend Society. According to an understanding with that society and with the Committee when he left this country, he now comes under the direction of the Board, as a missionary to China. Mr. Parker reached Canton October 26th, and Mr. Dickinson sailed from Boston for Singapore, on the 20th of July last. Our missionaries to China are all unmarried men. Mr. Parker went to Singapore, by advice of his brethren, that he might acquire a knowledge of the Fukkeen dialect, spoken on that part of the coast, to which he has his attention directed for future labor and settlement.

Mr. Bridgman still combines a study of the Chinese language with editing the Chinese Repository; which in a large view of our enterprise, must be regarded as an important work. The Repository is not, however, the property of the Board. The subscription was reported in March last to have been doubled, and 800 copies were printed instead of 400. Until moveable metallic types or plates are obtained, printing in Chinese must be performed wholly by natives of the country. The Committee have authorized the mission to procure a fount of metallic types from Mr. Dyer; and a small grant of money has been made to that missionary to assist him in procuring punches for the Chinese characters. Metallic types seem, indeed, to be in a fair way to be obtained. The subject has attracted the attention of Chinese scholars in Europe, and a type founder in Paris, under direction of M. Pauthier, has cut in steel a set of Chinese characters amounting to two thousand. The amount of Chinese printing for the mission, during the past year, has not been reported. There are good blocks for printing Dr. Morrison's version of the Scriptures. A thorough revision of it, with a view to rendering it more idiomatic and perspicuous, is earnestly desired, and a revision of Luke has been commenced at Canton. The Committee have made an effort to secure efficient aid to the brethren in this work; whether with success is not certain. Mr. Medhurst has commenced a new version of the Gospels at Batavia, intending to print them in the form of a harmony. He has solicited and received permission from his society to remove to China, with express reference to the revision of the

Chinese Scriptures. Dr. Morrison, whose name will be venerated by Christian China in all generations, died on the first of August 1834, in the twenty-seventh year of his mission. Excepting the pastors and teachers who visited Formosa with the Dutch, more than two centuries ago, he was the first Protestant missionary who ever reached the Chinese empire.

In March last, Mr. Stevens left Canton, in company with Mr. Gutzlaff and an English gentleman from Bengal, on a voyage up the coast, intending, if possible, to visit the tea-plantations in Fukheen. They were to go directly to the mouth of the Min river, and from thence endeavor to proceed on foot, or in boats, or in sedans, to the Bohea hills, inland by a circuitous route more than two hundred miles. They expected to be absent from Canton about two months, and had a large supply of books. The inland tour, if accomplished, would be the most extensive yet made; and as it is the most hazardous, so it is the most interesting.

A physician is needed in connection with the mission at Canton, one who is specially skilled in diseases of the eye.

#### OCEANICA.

##### MISSION TO THE INDIAN ARCHIPELAGO.

SUMATRA AND PULO NIYAS.—William Arms, *Missionary*, and wife.

Mr. Arms was one of the two who performed the exploring mission to Patagonia. A permanent mission to that country not being deemed expedient at present, he embarked with his wife at Boston, July 20, for Singapore. From thence, should Providence favor the enterprise he will proceed to Padang, a European settlement about midway on the south western side of Sumatra, where the Committee desire to form a station with reference both to the Battah nation on the northwest, and to the inhabitants of Pulo Niyas, an island in the neighborhood.

When Messrs. Munson and Lyman arrived at Batavia, September 30, 1833, they decided that the former should apply himself to the acquisition of the Chinese language, and the latter to the Malay. In this manner were they chiefly employed until the 8th of April, 1834, when they took passage for Padang. They touched at Bencoolen, a European settlement midway between Padang and the southeastern extremity of the island, and reached Padang on the 26th. There they spent a fortnight, collecting information as to the eligibility of that place for

a missionary station, and facts also, which should serve as a guide to them in their subsequent voyages and tours. On the 12th of May, having hired a small Malay boat navigated by Malays, they set out for the Battoo group, where and at Niyas they spent a month, visiting the more important places. Having ascertained that they could not penetrate into the interior of Niyas without great danger of their lives from the violence of the natives, they did not make the attempt. After spending a fortnight at some of the principal towns on the coast, and obtaining interviews with several rajahs, they proceeded to Tappanooly, a Dutch settlement somewhat more than a third of the distance from Padang to the north-western termination of the island. They arrived on the 17th of June, and wrote their last letter to the Committee on the 22d, the day preceding their departure on their fatal tour. Their plan was to penetrate to a lake said to exist in the heart of the Bittah country. It was supposed that this tour would occupy a month. Taking into view the course pursued by the brethren at Niyas, and all the evidence in the case, the Committee are satisfied that *they* believed the tour might be performed without much personal danger from the natives. At any rate, while the Committee would not encourage an inconsiderate exposure of life, they would not stigmatize as rashness what appears to have been rather a development of the missionary spirit in those hardier features of personal daring, in which the church of the present day falls so exceedingly below the church in primitive ages. The private journals of these brethren, up to the time of their departure from Tappanooly, evince not only great industry and intelligence, but prudence, and a remarkable degree of that Christian enterprise and high-minded spiritual consecration to their work and triumphant faith, which we so much admire in the apostle Paul.

In one respect, perhaps, there was an error of judgment. The brethren were armed with pistols, and their attendant carried a musket. "It was sometime," says Mr. Lyman, "in making out our outfit, before I could bring my feelings to put down in the list fire-arms and ammunition, they appeared so inconsistent with our object. But Mr. Ward [residing at Padang and formerly connected with the Baptist mission in that place] joined all others in saying that while it would be a temptation of Providence to go where wild beasts were so abundant without arms, they would be a kind of scare-

crow to all the natives, and save us (not by their use, but exhibition) from much trouble and insult, and ensure us safety and respect. This, together with the fact that all natives go armed, and that we were on a tour of investigation, finally overcame my scruples. But I must confess I would almost as soon allow my own life to be taken, as to take that of a fellow-man, though a savage."—It is proper that missionaries should carry arms to defend themselves against beasts of prey; but the Committee act upon the rule never to furnish the missionaries of the Board with weapons of war, to be used offensively, or defensively, or in any manner, against their fellow-men. It is impossible to say—because we know not the motives of the attack made upon our brethren—what would have been their fate had they been wholly unarmed.

On Monday June 23d, they left Tappanooly, accompanied by a faithful attendant brought from Batavia, another native to prepare their food, an interpreter, two native officers of government, and a number of coolies to carry their cooking utensils, food, etc. They continued their route over an exceedingly difficult road till Saturday the 28th, when suddenly coming upon a log fort they were surrounded by a multitude of the natives, and after a few minutes, without being able to make known their character or object, one of them was shot with a musket and the other thrust through with a spear. Si Jan, one of the attendants thus describes the tragical scene.

Immediately the crowd of Battahs came on them, hallooing and brandishing their weapons, threatening to dispatch the travellers at once. They came so near with their pointed spears and muskets, that Mr. Lyman was enabled to push by their weapons with his hands, entreating them to wait a little and come to an explanation; taking off at the same time their hats and throwing them to them, with some tobacco which they had. This not pacifying the rabble, Mr. Lyman delivered up his pistols, as did also Mr. Munson, which were received and handed to the rest, but the disturbance continued. Mr. Lyman then asked Si Jan for the musket which he carried, and Si Jan refused to deliver it up, saying, he then should be left defenceless. Si Jan offered to fire, but Mr. Lyman withheld him, and asked for the musket for his own use. Si Jan gave it him accordingly, and Mr. Lyman immediately handed it over to the Battahs. Mr. Lyman then said, 'call the interpreter.' Si Jan ran a little way to call him, but not perceiving him, turned round to go to Mr. Lyman, when he heard the report of a musket, and saw Mr. Lyman fall, calling out, Jan! Jan! A shout then rose from the

Battahs, which was answered by those from the fort. A rush was then made upon Mr. Munson, who was run through the body and fell. Another shout then followed. The cook who had on a jacket given him by Mr. Munson was the next victim. On seeing the brethren fall he attempted to escape, but was pursued, and by one blow of their cleavers, had his arm cut right off, while the cleaver went through his arm into his side. Si Jan and the police-runner now ran for their lives, and got into thicket, where they secreted themselves under the bushes, and remained all night. About five the next morning they set off to return, and in two or three days arrived at Panchan.

Thus unexpectedly did our dear brethren finish their labors on earth. The story that their bodies were eaten by their murderers, appears to be a conclusion drawn from the manners of the Battahs, or at most, rests upon mere flying reports. To them it matters not whether savage man or savage beast consumed their bodies; their immortal spirits doubtless found an immediate and blissful entrance into the presence of their Lord.

Hereafter the causes of this violence may come to light; but, whatever they were, we should rather regard the whole in connection with the all-wise providence of God. No doubt good is in some way to come out of this evil. The grand object of their exploring mission was to draw the attention of the churches to that land, and enlist for it the affections and prayers of God's people. And it is possible that they have accomplished far more in reference to this object, by baptising the land, as it were, with their blood, than they could have done by the longest life. A sort of necessity is now laid upon the churches of America to send the gospel to the Battahs, and the churches will not rest till their murderers, who knew not what they did, have been made to relent in view of this and all their other violations of the law of God.

#### MISSION TO THE SANDWICH ISLANDS.

##### ISLAND OF HAWAII.

KAILUA.—Asa Thurston and Artemas Bishop, *Missionaries*, and their wives.

Out station—at *Kuelehalukulu*, 15 miles north, and *Kiehou*, seven miles south.

KAALOLOA.—Cockran Forbes, *Missionary*, and wife. Out station—at *Kealia*, ten miles south.

WAIMEA.—Dwight Baldwin, M. D., and Lorenzo Lyons, *Missionaries*, and their wives.

Out stations—at *Nunuh*, about twenty miles north-west, and *Kukuihale*, twelve miles east.

HILO.—Joseph Goodrich, Sheldon Dibble, and David B. Lyman, *Missionaries*, and their wives.

Out stations—at *Hakalax* and *Kuels*.

##### ISLAND OF MAUI.

LAHAINA.—William Richards and Ephraim Spaulding, *Missionaries*; Alonzo Chapin, M. D., *Physician*; and their wives; and Maria C. Ogden, *Teacher*.

Out stations—at *Kaanapali*, eight miles north, and *Olaa* and *Oukumahame*, about the same distance south.

LAHAINALUNA, (or Upper Lahaina) a new station.—Lorrin Andrews and Ephraim W. Clark, *Missionaries*, and their wives.

WAILUKU.—Jonathan S. Green, *Missionary*, and wife.

Out stations—from ten to twenty miles from Wailuku—at *Honauula*, *Kula*, *Hamakapoko*, and *Hama-kualoa*.

HAIKU, a new station in East Maui, fourteen miles from Wailuku.—Richard Armstrong, *Missionary*, and wife.

##### ISLAND OF MOLOKAI.

KALUAHA.—Harvey R. Hitchcock, *Missionary*, and wife. Two out stations.

##### ISLAND OF OAHU.

HONOLULU.—Hiram Bingham and Reuben Tinker, *Missionaries*; Garret P. Judd, M. D., *Physician*; Levi Chamberlain, *Superintendent of the secular concerns of the Mission*; Andrew Johnstone, *Teacher of Oahu Charity School*; and their wives. Edmund H. Rogers, *Printer*.

EWA, a new station fourteen miles west of Honolulu.—Lowel Smith, *Missionary*, and wife.

WAIALUA.—John S. Emerson, *Missionary*, and wife.

KANAHE, a new station on the north side of the island.—Benjamin W. Parker, *Missionary*, and wife.

##### ISLAND OF KAUAI.

WAIMEA.—Samuel Whitney, *Missionary*, and wife.

KOLOA, a new station on the eastern shore, fourteen miles from Waimea.—Peter J. Gulick, *Missionary*, and wife.

KAPAA, a new station on the eastern side, thirty miles from Waimea.—William P. Alexander, *Missionary*, and wife.

*On a visit to this country.*—Samuel Ruggles, *Assistant Missionary*, and wife.

*On their way to the Islands.*—Titus Coan, *Missionary*; Henry Dimond, *Bookbinder*; Edwin O. Hall, *Printer*; and their wives; Lydia Brown, and Elizabeth M. Hitchcock, *Teachers*.

Stations, 16; *Missionaries*, including the one on his way, 24; *assistant Missionaries*, 42.

Somewhat more than two years since, a Circular was sent to all the missions under the care of the Board, containing nearly fifty questions designed to secure a mass of valuable information for the use of the Committee. The Sandwich Islands mission wisely took the time necessary to prepare a full reply to these questions, covering more than 360 pages. Use will be made of this valuable document, in preparing the present Report.

In the first place a number of tables will be exhibited, compiled with labor and care, which will be useful both for information and for reference.

Table exhibiting the number of ordained missionaries, physicians, and lay-teachers requested by the mission, that the gospel may be soon published in all the districts of the Islands.

Table exhibiting the stations already occupied, and those which it is proposed to occupy, with the population near them, etc. The stations already occupied are known by the second column of figures.

Islands.	Stations existing and proposed.	Population within a few miles of the stations.	Stations.		Teachers.		Total number in the schools.			
			Missionaries residing there.	Missionaries requested.	Lay teachers requested.	Men.	Women.			
Hawaii,	Kailua,	2,000	2	1		Kailua,	Mr. Thurston,	30	30	
	Kuepehu, or Kaawalon,	1,000	1	1			Mr. Bishop,	65	40	25
	Kealia,	2,000	1	1			Mrs. Thurston,	20	20	20
	Waiohainee, in Kau,	5,000	2	1			Mrs. Bishop,	140	40	100
	Waimea,						Mr. Forbes,	50	50	
	Kukuihela, in Hamakua,						Mrs. Forbes,	100	30	70
	East Hamakua,	2,000		1			Mr. Baldwin,	40	20	
	Kalawa, in Kohala,	4,000					Mrs. Baldwin,	35	15	20
	Mahukona, in Kohala,	4,000		1			Mr. Lyons,	40	40	20
	Waimanu, in Hamakua,						Mrs. Lyons,	40	20	20
Maii,	Byron's bay, in Hilo,	4,181	3	2		Waimea and Kamakua,	Mr. Goodrich,	20	20	
	Makakenalon, in Hilo,	1,616				Hilo,	Mr. Dibble,	60	60	
	Mae, in Hilo,	1,136					Mr. Lyman,	70	60	10
	Kula, in Puna,	2,077		1		Lahaina,	Mr. Andrews,	75	75	
	Kalapana, in Puna,	1,323					Mr. Richards,			
	Leupahoehoe, in Hilo,	600					Mr. Spaulding,	55	55	
	Lahaina,	8,710	2	1			Miss Osgen,	120	20	100
	Lahaina, Lahainaluna,		2				Mr. Spaulding,	240	80	80
	Wailuku,	4,507	1				Mr. Green,	30	30	
	Haiku,	3,661	1				Mr. Tinker,	30	30	
Lanai, Molokai,	Hana,	3,816				Kailuaaka,	Mr. Hitchcock,	46	40	6
	Kaupo,	3,220					Mr. Smith,	24	12	12
	Houaua,	3,340					Mr. Hitchcock,	75		75
	Kula,	1,784				Honolulu,	Mr. Bingham,	50	50	
	Kalauaha,	1,200		1			Mrs. Bingham,			
	Carried forward,	64,471	15	13	14		Mr. Chamberlain,			
							Mr. Clarke,	40	40	
							Doct. Judd,			
							Mrs. Judd,	30	30	
							Mr. Emerson,	60	60	
							Mrs. Emerson,	80	40	40
							Mr. Whitney,	92	92	
							Mrs. Whitney,	90	20	70
						Total,	1,847	744	493	610

The following is a summary view of the *printing* in the native language from the commencement of the mission.

	Copies.	Pages.
Printed at the expense of the Board,	739,800	31,890,100
Printed at the expense of the American Bible Society,	25,000	2,835,000
Printed at the expense of the American Tract Society,	55,000	1,585,820
Printed at the expense of an individual,	40,000	320,000
Total,	859,800	36,640,920

Table giving a concise view of the native churches.

Stations.	Present number of native members.	Total of native members admitted at the stations.	Recommended to other churches.	Excommunicated.	Died.
Kailua,	111	128	11	7	1
Kaawaloa,	73	80	2	1	4
Waimea, on Hawaii,	21	10			
Hilo,	37	40		3	2
Lahaina,	190	222	13	1	18
Wailuku,	9	2			
Molokai,	15	8			
Honolulu,	212	227	5	2	15
Wainiua,	21	16			
Waimea, on Kauai,	58	62			4
Total,	747	795	31	7	50

Seven or eight of the present members of the church, first made a profession in the United States. Two members of the church at Honolulu, eleven of the church at Lahaina, three at Kaawaloa, two at Waimea, on Hawaii, and nine at Kailua, stood suspended from church privileges in July, 1834.

From a view of the preceding tables it appears, that nearly half the population of the Sandwich Islands is yet wholly un-supplied with the means of becoming acquainted with the gospel. A destitution of living teachers from christian lands implies, in the present state of the islands, a destitution of almost if not quite all spiritual light; for experience has shown that schools and books alone, without the personal aid of such teachers, do but little towards informing the native mind, so torpid is the intellect generally among the people. Many of the districts are so broken by mountains and steep precipices and deep ravines, as to call for a greater number of missionaries than would otherwise be necessary. Eighteen more missionaries, two physicians, and twenty-one lay teachers are requested by the mission, in addition to

those already on the ground. And were these all at the islands, the stations would probably be increased from sixteen, their present number, to thirty-eight. Around each of these stations within a few miles would be an average of nearly three thousand souls.

The self-supported native schools, which the missionaries all regard as having accomplished a valuable purpose, have generally exhausted their powers. The members of the mission have, therefore, found it necessary to employ some part of their time in school instruction. This is with special reference to bringing forward a new race of native teachers, who may be able to resuscitate the schools, and render them far more useful than they have been. The whole number in these schools is 1,847, of whom 744 are men, and 493 women. Fourteen of the twenty-nine schools thus instructed, were taught by female members of the mission. Besides these there are 2,190 in Sabbath schools, 980 in bible classes, and 185 in singing schools, taught by missionaries.

It is indispensable that there be better school-houses than heretofore, and that these be provided with at least some of the appropriate furniture for schools. The Committee have authorised the mission to assist the natives in the erection of at least one model school-house at each of the stations. Until the last year, none of the native teachers have received wages from the mission; they have been supported by the chiefs, by the people, or by their own manual labors upon the soil. Giving wages to a small part of the teachers, will probably put an end, for a time, to the exertions of the rest as schoolmasters. But, at all events, the innovation is deemed expedient. The mission resolved upon it more than a year ago; and the Committee, before this fact became known to them, had adopted a resolution authorising the mission to pay wages to the teachers of their station schools. This stimulus is needed; indeed the school system cannot rise without it. The chiefs have consented to grant building lots for the school-houses, to assist in their erection, and to exempt the teachers thus employed and supported from those taxes of personal labor, which have so often interrupted the schools. The sum necessary to be advanced by the mission to secure a commodious house for a school, and furnish it with seats and writing benches, is estimated at about one hundred dollars.

Since June 1834, in which month the annual accounts of the mission close, an almanack has been printed for the year 1835, called "*Alemanaka Hawaii*," or the *Hawaiian Almanac*. The mission has also commenced a semi-monthly newspaper, called "*Ke Kumu Hawaii*," or *The Hawaiian Teacher*. Such a publication was suggested by the Committee, some time since. Mr. Tinker was removed from Wailuku to Honolulu to take charge of the paper. Four numbers, each of eight pages quarto, neatly printed, have been received by the Committee, and will be for the inspection of the Board. The edition is 2,000 copies. The "*Lama Hawaii*," or the "*Hawaiian Luminary*," already mentioned, is another newspaper. This is printed at *Lahaina*, for the use of the members of the High School. It was commenced by Mr. Andrews in February of last year, some months before the other was resolved upon. It is a quarto paper of four pages, and 200 copies are printed.

To the general view of the *churches* of the Sandwich Islands, in the preceding table, may be added the following, which gives a view for the year ending June 1834. The last column shows the number of *christian marriages* performed by the mission during the year.

Stations.	Received during the year.	Suspended during the year.	Restored.	Excommunicated.	Died during the year.	Removed to other churches.	Marriages.
Kailua,	20						70
Kaawaloa,							110
Waimea,	2	2	1	2			168
Hilo,	22	2	1	2			125
Lahaina,	18	6	3	3	1	15	106
Wailuku,	2						242
Molokai,	5						69
Honolulu,	20	4	4	1	1	5	71
Waianae,	21						29
Kauai,	14						135
Total.	194	14	13	5	2	20	1,125

The number of suspensions from church fellowship mentioned in connection with the former table, will remind the Board of the season of apparent religious declension in these islands, described in the two last Reports. The Committee believe that this declension is rather apparent than real. Rightly understood, it rather indicates an onward progress. And such appears now to be the opinion of the mission. In one of the late communications from the islands, are these sensible remarks in reference to the re-

verse of things consequent upon the death of Kaahumanu.

"The reverse was just such as was to be expected from the manner in which the gospel was first received here. But so far from being a matter of alarm or of sorrow, the general conviction in the mission, I believe, is, that it will, in the end, multiply the number of souls saved. Instead, therefore, of disheartening the churches at home, it should only stimulate them in the work they have begun. For my own part, I have no doubt that some such change as has taken place, was as necessary to the prosperity of Zion in these islands, as was the landing of the missionaries and the Bible at first."

The mission and the Committee regard the *High School* at Lahaina with increasing hope, as a means of imparting life and intelligence to the native mind, and of giving free course to the gospel in the islands. The mission, at their meeting in June of last year, associated Mr. Clark with Mr. Andrews in the instruction of the seminary, and he has accordingly removed to Maui. Printed catalogues have been issued, in the usual form, of the trustees, instructors and pupils of the institution. The pupils are 68, assembled from the different islands. The Committee have made a liberal grant to the mission for the erection of additional buildings, and design to supply the school with the necessary apparatus and library. A small printing establishment has already been connected with it.

The climate of the Sandwich Islands is believed to be one of the most salubrious in the tropical regions. But sickness and death are found in every clime. Mr. Shepard, whose decease has long been expected, died of consumption on the 6th of July, in the full hope of a blessed immortality. His bereaved widow and three children returned to the United States on the 31st of June, and are now in the state of New York. A more unexpected event occurred in the death of Mrs. Rogers, formerly Miss Ward, on the 23d of May. She sustained a painful sickness with christian fortitude. She was buried in the same grave with her two infant children. Several children of the mission families have died.

A sixth reinforcement sailed from Boston on the 5th of December, in the ship *Hellespont*, captain Henry. It consisted of the Rev. Titus Coan, one of the two

exploring missionaries sent to Patagonia, Mr. Henry Dimond, a book-binder, Mr. Edwin O. Hall, a printer, and their wives, and Miss Lydia Brown and Miss Elizabeth M. Hitchcock. The Committee have heard of their safe arrival at Valparaiso, on their way to the islands. Miss Hitchcock goes to reside with her brother as a teacher. A quantity of domestic spinning apparatus was sent with Miss Brown, and her object will be to teach native females to manufacture cloth in their families, from the cotton which grows spontaneously on the islands.

### NORTH AMERICAN INDIANS.

#### MISSION TO THE CHEROKEES.

**BRAINERD**—John C. Ellsworth, *Teacher and Superintendent of Secular Affairs*; John Vail, *Farmer*; Ainsworth E. Blunt, *Mechanic*; Elizur Butler, *Physician and Catechist*; and their wives; Delight Sargent and Catharine Fuller, *Teachers and Assistants*.

**CARMEL**.—Daniel S. Butrick, *Missionary*, and wife.

**GREEK PATH**.—William Potter, *Missionary*; Mrs. Potter; Erminia Nash, *Assistant*.

**WILLSTOWN**.—William Chamberlin, *Missionary*; Mrs. Chamberlin; Nancy Thompson, *Assistant*; John Huss, *Native Preacher*.

**CANDY'S CREEK**.—William Holland, *Teacher and Farmer*; Mrs. Holland; Stephen Foreman, *Native Preacher*.

Mr. Worcester with the approbation of the Committee, closed his labors with this portion of the Cherokees, and left Brainerd with his family, on the 8th of April, and arrived at Dwight among the Western division of the tribe, on the 29th of May. It had long been obvious that he could not advantageously prosecute the work of translating and printing either at New-Echota or Brainerd. Doct. Butler still resides at Brainerd. Miss Sawyer closed her school at New-Echota in December, and soon after removed to Running Waters, the residence of Major Ridge and Mr. John Ridge, where she has since continued her school, under the immediate patronage of the latter, from whom she has received much kindness.

**SCHOOLS**.—The schools at Brainerd, Creek Path, Carmel, Willstown, Candy's Creek, and Running Waters have together contained about 120 pupils. Four or five Cherokee teachers, employed by the Board, have itinerated in different districts, each having under his care a number of schools which he has taught on successive days of the week, and only in the Cherokee language; which have been estimated to contain an aggregate of above 300 pupils, mostly adult Cherokees, many of whom have thus learned to read their own language fluently.

**STATE OF THE CHURCHES**.—It is painful to think with what incessant and severe temptation the members of the churches, partially instructed, and many of them remote from the watchful care of their spiritual teachers, as they necessarily must be, are daily assaulted. A number of instances of defection have occurred during the year; and nearly all of them appear to have been occasioned by the use of intoxicating drinks, to which the unhappy individuals had been artfully allured. Most of the church members, however, hold fast their integrity, and not a few adorn the gospel by a course of eminently holy living.

Nineteen persons, most of whom appear to be full-blood Cherokees, have been admitted to the church at Carmel, on profession of their faith. Sixteen adults and eighteen children have been baptised there. The Haweis church, in consequence of the necessary removal of Doct. Butler, has of course been in a scattered and exposed situation. The other churches remain much as they were at the close of the last year. The whole number of members is about 260.

At Carmel the meetings during the year have been unusually large and interesting; and the invitations to hold meetings in towns twenty, and even fifty miles distant have been much more numerous than Mr. Butrick could comply with. During the year the number of inquirers after the way of life has been considerable, and it is hoped that some, in addition to those admitted to the church, have been born of the Spirit.

With respect to this mission generally, it should be remarked, that during the past year, as during the two or three preceding years, the political affairs of the Cherokees have been in such a state as to render the situation of the missionaries extremely perplexing and discouraging.

Other causes also have tended to embarrass and enfeeble the operations of the mission. Many of the Indians who have resided near the several stations, have been compelled to abandon their homes and go to remote parts of their country, or to join their brethren who have gone before them to the west; thus diminishing the schools and congregations, and putting beyond the reach of the missionaries those who were in the best situation to be benefitted by their instructions. Others, on whom they were beginning to see the fruits of their labors, have been subjected to corrupting influences, drawn into sin, and rendered regardless of all religious instruction and

restraint, until the labor bestowed upon them seems to have been counteracted. Others, and indeed these include almost the whole nation, have had their thoughts and feelings too much engrossed by their political troubles and prospects, to give a profitable attention to any other subject. In no circumstances, probably, are missionaries more perplexed and pained, or more in need of the sympathy and prayers of the christian community, than when their patience is tried by such a state of suspense and discouragement.

Nor is there any fair prospect that the affairs of the Cherokees will soon be in a more settled state. During the last winter two delegations from the tribe were sent to the seat of our government—one by the portion opposed to making a treaty, which is understood to embrace a very large majority of the whole; and the other by the portion in favor of a treaty. Nothing decisive was accomplished by the former. The latter met a commissioner appointed by the executive of the United States, and agreed upon the outlines of a treaty, which was directed by the President to be laid before the Cherokee nation. This was done during the last spring; but the Cherokees refused to accede to the articles proposed. The commissioner on the part of the United States, the Rev. J. F. Schermerhorn, arrived in the Cherokee country early in July, for the purpose of explaining the views of the government and the stipulations of the proposed treaty more fully to the people at large, and inducing them to enter into a treaty on the basis of the one just referred to.

#### MISSION TO THE ARKANSAS CHEROKEES.

DWIGHT.—Cephas Washburn, *Missionary; James Orr, Farmer and Secular Superintendent; Jacob Hitchcock, Steward; Ann Hitchcock, Teacher; and their wives; Aaron Gray, Mechanic; Ellen Stetson, Teacher.*

FAIRFIELD.—Marcus Palmer, M. D., *Missionary and Physician; Mrs. Palmer; Jerusha Johnson, Teacher.*

FORKS OF ILLINOIS.—Samuel Newton, *Teacher and Catechist; Mrs. Joslyn and Esther Smith, Teachers and Assistants.*

— Samuel A. Worcester, *Missionary; and Mrs. Worcester; John F. Wheeler, Printer; Mrs. Wheeler.*

VARIOUS NOTICES.—Mr. Worcester arrived at Dwight on the 29th of May, and about the same time the press and types, designed to be placed under his direction, and to be used for printing in the languages of the several Indian tribes in the country of the Arkansas, reached their destination. The press was to be put in operation temporarily at Union,

with the expectation that it would be removed to a more suitable place as soon as the selection and the necessary previous arrangements could be made.

On the 17th of August, of last year, Miss Cynthia Thrall was called away. Her death was eminently peaceful and happy. Mrs. Newton, of the station at the Forks of Illinois, was removed from her husband and children on the 30th of March. Mr. Newton was called to part with a daughter, four years of age, about two months previous.

SCHOOLS.—The several departments of the school at Dwight have embraced eighty-three pupils, sixty of whom were boarded in the mission family. The Cherokees have taken the school at Fairfield under their patronage, and appropriated a portion of their school fund for its support. Under the new arrangement, they selected an intelligent and pious Cherokee family to board the pupils, erected the necessary buildings for their accommodation, and appointed three of their own number overseers. The number of boarding scholars received was thirty, who, with others, raised the school to sixty. The new arrangement seems to have succeeded well and given satisfaction to the Cherokees. The school at the Forks of Illinois has suffered much from interruptions. The number of pupils generally averaged about sixteen. The mission-house has recently been removed to an elevated location in the vicinity, which it is hoped will be more healthful. The whole number of pupils instructed in the four schools is estimated at one hundred and fifty-three.

CHURCHES.—The converts under the care of this mission have heretofore been embraced in one church. About a year since a new church was organized, consisting of the converts residing near Fairfield and usually attending meetings at that station. Special attention to religion has prevailed at Dwight and one other settlement. From the latter ten were received to the church in November; and in the former a number are believed to have been born of the Spirit. The whole number of church members is one hundred and forty-six.

A large card containing the Cherokee alphabet, has been lithographed and printed during the year. A few scripture cards are in readiness.

#### MISSION TO THE CHICKASAWS.

As was anticipated in the last Report, this mission has been discontinued; and

the Rev. Messrs. Stuart and Wilson, with their wives, have ceased to be connected with the Board. The state of the Chickasaws seemed to require this step. Under the influence of strong temptation they give themselves up to idleness, gambling, and intoxication; and are, of course, disinclined and unfit to listen to instruction. The missionaries for many months before abandoning their work, were prevented from even hoping that their labors would be followed by any good results. The members of the church amounting, a year ago, to nearly one hundred, have been subjected to a fiery trial. Many give fearful evidence of fatal apostasy. Some in the midst of these trials, have been taken from the evil to come, leaving good evidence that their calling and election was sure. Two men of influence and promise at Tokshish, who early fell into sin and were suspended from church fellowship, have given evidence of repentance, and been restored to their standing. Mr. Stuart still resides in the nation, and preaches to the whites and Indians as he has opportunity.

The property belonging to the Board at Munroe and Tokshish, has been disposed of for the benefit of the Board.

#### MISSION TO THE CHOCTAWS.

**WHEELOCK.**—Alfred Wright, *Missionary*; Mrs. Wright; John R. Agnew, *Missionary*.

**BETHABARA.**—Loring S. Williams, *Missionary*; Mrs. Williams; Eunice Clough, *Teacher*.

**CLEAR CREEK.**—Ebenezer Hotchkiss, *Catechist*; Mrs. Hotchkiss; Anna Burnham, *Teacher*.

**BOX TUKLO.**—Henry R. Wilson, *Missionary and Physician*.

**CEDRON.**—Joel Wood, *Missionary*; Mrs. Wood. — Cyrus Kingsbury and Cyrus Byington, *Missionaries*; and their wives.

Samuel Moulton, *Teacher*, and wife.

Messrs. Kingsbury and Byington, after proceeding up the Missouri river, as was mentioned in the last Report, and conferring with Messrs. Dunbar and Allis, then at fort Leavenworth, and about to proceed to the Pawnee country, bent their course southerly and visited the stations among the Osages. They afterwards visited the station among the Creeks, and the stations among the Arkansas Cherokees, aiding their brethren by their counsels and prayers. Early in December they proceeded to the Choctaw country, and after spending a few weeks there, Mr. Kingsbury returned to the vicinity of Mayhew, in the old Choctaw country, where his family still remained, and where some unsettled busi-

ness of the mission required his attention. Mr. Byington continued his labors among the Choctaws till April; since then he has been acting as an agent in the state of Ohio. Both these brethren expect soon to proceed with their families to the Western Choctaw country and resume their missionary work.

Mr. and Mrs. Wood from the Tuscarora mission, in the State of New York, arrived in the Choctaw country on the 16th of December. After visiting various settlements, Mr. Wood selected a site for a station, about two miles northwest of Fort Towson. The population is comparatively dense, there being 500 or 600 Indians within a few miles of him; and the number is increasing.

Sickness prevailed generally among the Indians and the mission families during the summer and autumn of last year, by which about one in ten of the members of the churches, and many promising young persons were hurried to the grave. The schools were suspended, and the time of the mission families almost wholly occupied in taking care of the sick at home and among the Indians. The past summer has been comparatively healthy, though cases of fever are somewhat numerous. Mrs. Wilson, the wife of the Rev. H. R. Wilson, was suddenly cut down, on the 18th of July, after a sickness of two weeks.

**EDUCATION.**—Seven schools have been taught at the several stations, or in their vicinity, under the superintendence of the mission families. One or two of these, however, were continued but a few months. The whole number of pupils is about 150. Five or six schools might be established without delay, in settlements where the pupils could board at home, and where the people earnestly desire facilities for educating their children, but suitable teachers cannot be obtained. Two of the schools mentioned above are taught by Choctaw young men, employed by the mission. The desire for schools is generally increasing. Col. Folsom hired a teacher last fall for his own family and neighbors, to whom he gave board and \$300 a year. The demand for books in the Choctaw language is also increasing. One book, entitled "Triumphant Deaths," amounting to fifty-four pages has been printed in an edition of three thousand. A new edition of five short tracts on the doctrines of the Scripture, also the catechism of Dr. Watts, and a new and enlarged edition of the Choctaw spelling-book, are ready for the press and will soon be printed.

**CHURCHES.**—When health has prevailed, the congregations have been larger than usual, and much serious attention has been paid to the word preached, which has resulted in a gradual gathering of souls to Christ. The additions to the church at Wheelock have been seventeen, Bethabara eleven, and Bok Tuklo one, making twenty-nine in all; increasing the number now in church fellowship to 212. At no former period, say the missionaries, have the Choctaws appeared so highly to appreciate the advantages of education, and the religious privileges which the mission furnishes, as they do at present, and never have the prospects of doing them permanent good been fairer.

The Committee have recently appointed Mr. John R. Agnew and Mr. William E. Holley, licensed preachers, to take part in this mission. Mr. Abner D. Jones and his wife, from the State of New York, have recently been appointed teachers.

#### MISSION TO THE CREEKS.

John Fleming, *Missionary*; Mrs. Fleming; Roderic L. Dodge, M. D., *Physician and Teacher*.

The mission family at this station suffered in the sickness which prevailed generally through the country of the Arkansas last year.

Mr. Fleming has prosecuted the study of the Creek language. A short religious address and twenty hymns have been prepared by him in the Creek language, amounting to thirty-five pages, and an edition consisting of 1,000 copies was printed. The elementary book previously prepared by him was anxiously looked for by the people, and many copies of it were put in circulation soon after its arrival at the station. One young man who had been taught to read his own language by means of manuscript lessons, furnished him by Mr. Fleming, opened a school for his countrymen as soon as he could obtain the requisite books. Other schools on the same plan and for the same purpose could be established with good prospects, if the requisite teachers could be obtained.

The labors of Mr. Fleming in preaching to the Indians and in the use of other means for promoting their spiritual welfare, have been nearly the same as they were the preceding year. No particular information has been received respecting the church; and it is not known that any additions have been made to it.

Doct. R. L. Dodge arrived at the station on the 24th of December last, and immediately commenced his labors as a physician, in which he has been much occupied since. He has also taught a class of young men as his other labors would permit.

#### MISSION TO THE OSAGES.

**UNION.**—Abraham Redfield, *Mechanic and Teacher*; Mrs. Redfield.

**HOPEFIELD.**—William C. Requa, *Farmer and Catechist*; Mrs. Requa.

**BOUDINOT.**—Nathaniel B. Dodge, *Missionary*; Mrs. Dodge.

**HARMONY.**—Amasa Jones, *Missionary*; Daniel H. Austin, *Mechanic and Steward*; and their wives; John H. Austin, *Teacher*; and Mary Etris.

During the summer of 1834 the heat in the country on the Arkansas river was excessive, the thermometer at Union very often rising to 100 and 110 degrees of Fahrenheit, and one time rising to 116. The drought was severe. Sickness prevailed extensively and was unusually mortal. It is estimated that as many as 300 or 400 Osages died of the cholera and other similar diseases during the year, including about one fourth of all the settlers at Hopefield. The Rev. William B. Montgomery, one of the first missionaries who entered the Osage country, was removed from his labors by the cholera, on the 17th of August. Mrs. Montgomery removed from Hopefield, where she had resided with her husband, to Union; and ten days after his decease she was attacked with a fever, which proved fatal on the 5th of September. Mr. Redfield was soon after brought to the borders of the grave, and between the 12th of October and the 9th of December, his four children were all cut down by death, leaving their parents childless.

Messrs. Kingsbury and Byington visited the several stations in the Osage country, by appointment of the Committee, during the last autumn. While at Harmony, it seemed to them desirable, that the number of persons laboring there should be diminished, and the secular affairs of the station curtailed, and accordingly Mr. Samuel B. Bright, the farmer, and Mr. Richard Colby, mechanic, were released from the further service of the Board. Miss Elvira G. Perkins has entered into the marriage relation with a physician not connected with the Board.

The school at Harmony has not been so large as usual, not having averaged above thirty-five pupils. The labors of Mr. Jones as a preacher have been much

as in previous years. On account of the disadvantages attending a station so remote from the Indians, it will probably be expedient to discontinue it, as soon as it shall be decided where the Osages are to be permanently located.

The gospel has been preached to the adult Osages less, during the last year, than during some years preceding, owing to various causes.

The station at Hopefield has been without a mission family during most of the year. Mr. Requa has since returned to the place. Mr. Dodge has been authorised to form a similar establishment at Boudinot.

A treaty was negotiated with the Osages by a commissioner on the part of the United States early in January last; but it was not ratified.

#### MISSION TO THE PAWNEES.

*John Dunbar, Missionary; Samuel Allis, Jr., Catechist.*

In the last Annual Report it was stated that Messrs. Dunbar and Allis had proceeded on their way to the Pawnees, as far as Cantonment Leavenworth, on the Missouri river, and about thirty miles west of the western boundary of the state of that name. They left this post, where they experienced much kindness from the hands of Majors Thomson and Morgan, on the 22d of September, and proceeded to Council Bluffs, the seat of the Indian agency. After the Indians had transacted their public business, the missionaries were introduced to them by the agent, as friends who had come to teach them a new religion and do them good. The Grand Pawnee chiefs requested that one of the brethren might go with them, and the chief of the Loups applied for the other. The brethren accordingly gave their assent, and on the 19th of October they left the Agency, each under the protection of a chief, and were immediately separated from each other and on their way over the desolate prairies to the towns of the respective bands. That of the Grand Pawnees is distant from the Agency about 120 miles.

Immediately on their arrival at the towns, preparations were made to start on their winter hunt, and in a few days the whole population, (amounting in the Grand Pawnee town to about 2,000), accompanied respectively by their new teachers, were on the move. The retinue, consisting of men, women, children, horses, dogs, etc., extended about four miles. They continued on this hunt,

marching eight or ten miles a day, remaining in their encampments a few days, when in the vicinity of their game, sheltered by night in tents of skin and feeding almost exclusively on Buffalo meat, until March, when they returned again to their towns.

The missionary brethren were treated with unvarying kindness by the Indians, were transported from place to place with their baggage, furnished with abundance of food, and allowed the highest place of honor in the tent. They found themselves comfortably sheltered, and suffered no serious inconvenience from exposure, or the peculiar character of their diet, and enjoyed good health. If self-denying men in sufficient numbers can be found, who are willing to follow the Indians in their migrations, learn their language, win their confidence, teach them the doctrines and duties of Christianity, and the value of schools and the arts of civilized life, and gradually spread out before them the advantages and comforts of a settled mode of living, why may not the blessings enjoyed under the christian religion, by an intelligent and industrious community, be communicated to all the tribes scattered over the wilderness of the west?

The Pawnees, while at their towns in the spring, plant corn and some other esculents, of which they raise considerable quantities.

During the last winter the brethren were without any interpreter or other medium of communication with the Indians, except by signs, and the words which they learned from day to day. Of course they have scarcely, if at all, begun to instruct them in the things of religion. It is understood, however, that their progress in the language has been such, that they will soon be able to convey their thoughts in it with propriety and freedom.

The Pawnees are found to be favorably disposed to the establishment of schools and the introduction of Christianity; though they have of course no distinct notions of the nature or advantages of either, and but little confidence can be reposed in their professions. Some important advantages they possess over the tribes immediately on our frontiers. They are free from the baleful influence of intoxicating liquors; and it is not known that the papal superstitions have ever been propagated among them.

One young man qualified to act as a physician and catechist has been ap-

pointed to this mission, and by leave of Providence, will join the brethren the next spring.

#### INDIANS NEAR AND BEYOND THE ROCKY MOUNTAINS.

*Samuel Parker, Missionary; and Marcus Whitman, M. D., Physician.*

In the last Report it was stated that Mr. Parker, after failing to secure the desired facilities for penetrating to the tribes near and beyond the Rocky Mountains, had returned, with the expectation of making another attempt the ensuing spring. Doct. Whitman, a respectable physician from the state of New York, having been appointed to accompany him in his tour, he returned to St. Louis in April, and proceeded up the Missouri River. After considerable delay, he and his associate reached Council Bluffs on the 30th of May. On the 9th of June, the trading caravan, with which they were expecting to travel, was about ready to commence the journey towards the mountains. Should they be prospered on their way, they will probably proceed to the waters of the Columbia river, and perhaps to the shores of the Pacific. Their immediate object is to ascertain as definitely as they can what is the number and situation of the Indians in that quarter, and in what manner the gospel can be most speedily and effectually introduced among them.

#### MISSION TO THE SIOUX.

**LAC QUI PARLE.**—Thomas S. Williamson, M. D., *Missionary and Physician*; Alexander Huggens, *Farmer*; and their wives; Sarah Ponge, *Assistant*.

**LAKE HARRIET.**—Jedediah D. Stevens, *Missionary*; Mrs. Stevens; and Lucy C. Stevens, *Assistant*.

Lac qui Parle is on the St. Peter's river, about two hundred miles above its junction with the Mississippi. The Indians at the place and in the vicinity are said to be numerous, many of whom reside there during the whole year.

Lake Harriet is six or seven miles from Fort Snelling. The number of Indians in the vicinity is about two hundred; and it is hoped that forty or fifty children and youths may be brought into a school. This band seems desirous to become acquainted with agricultural employments, and have made some advances in them under the instruction of two young men by the name of Pond, from the state of Connecticut.

Dr. Williamson and Mr. Stevens and their associates were expected to proceed to the Sioux country, and enter on their

labor there, last fall. But before the requisite arrangements could be made, the navigation on those northern rivers was closed by the commencement of the cold season, which necessarily delayed their journey till the spring. Doct. Williamson arrived at Fort Snelling about the middle, and Mr. Stevens on the 30th of May. They were received with much kindness and hospitality by Majors Bliss and Loomis of the Fort, and found there a very interesting band of christian disciples. On the arrival of the missionaries and their families the way seemed to be opened for the organization of a christian church at the Fort; and accordingly Doct. Williamson and Mr. Stevens, after examining one officer and seven soldiers, all of whom had been hopefully born again since the beginning of the current year, formed them, and six others already members of other churches, together with themselves and families, into a church, consisting, in all, of twenty-two members; who, on the second Sabbath in June, sat down in the wilderness to commemorate the dying love of the Savior of men, hundreds of miles in advance of where a similar scene had ever before been witnessed or enjoyed. Thus auspiciously was their work begun. May it be but an earnest of what they will speedily see among the thousands of Sioux who traverse those forests and prairies.

#### MISSION TO THE OJIBWAS.

**LA POINTE.**—Sherman Hall, *Missionary*, and wife; Joseph Town, *Farmer and Mechanic*; Delia Cook, *Teacher*.

**YELLOW LAKE.**—Frederic Ayer, *Catechist and Teacher*, and wife; John L. Seymour, *Teacher*; Sabrina Stevens, *Assistant*.

**LEECH LAKE.**—William T. Boutwell, *Missionary*, and wife.

**FON DU LAC.**—Edmund F. Ely, *Teacher and Catechist*.

Mr. Ely removed from Sandy Lake to Fon du Lac, during the summer of last year. An ordained missionary is much needed at this station.

Mr. Boutwell still remains at Leech Lake. More than a year since he was united in marriage with Miss Hester Crooks, heretofore a teacher at Yellow Lake. He is received and treated kindly by the Indians, large numbers of whom reside in that vicinity. His remoteness from the white settlements exposes him to many inconveniences.

At Yellow Lake the scarcity of provisions compelled the Indians to disperse in various directions in search of food, which, as all the children left the place,

caused the school to be suspended for some months. The whole number of pupils there has been about thirty, and the average attendance twelve.

During the last winter the school at La Pointe increased to the number of thirty daily attendants, the pupils and their parents manifesting more interest in the school than at any former period.

Two public religious exercises are held at this station on the Sabbath,—one in the English, and one in the Ojibwa language. As the number of persons speaking the English language is already considerable at La Pointe, and is likely to increase, since that place has become the principal depot for the business of the American Fur Company in the northwest, it is highly important that regular public religious services should be maintained in that language. The number of Indians who attend meeting has considerably increased, though most of the men still stand aloof, and some ridicule and oppose. On the whole the prospects of the station are encouraging.

The missionaries at all the stations are making progress in the knowledge of the Ojibwa language. A new and enlarged edition of the spelling-book, and also a translation of Gallaudet's "Picture reading and defining Book," a selection of "Bible Stories," a small treatise on Natural History, and Jones' Ojibwa Hymns, rewritten in Mr. Pickering's Orthography, have been prepared for the press, and are soon to be printed.

The degraded and wretched condition of the Ojibwas calls loudly for sympathy and aid. Nakedness, hunger, and disease present themselves on every hand, and during the inclemency of the winter, especially when rice and game, on which they are accustomed to rely principally for subsistence, fail them, as is often the case, they are distressing in the extreme. The missionaries have aided the Indians in erecting three small houses, which are now occupied by Indian families who promise to engage in agricultural pursuits. Four other families have applied for aid in building houses on the same condition.

#### MISSION SCHOOL AT MACKINAW.

*Lucius Garey, Superintendent of Secular Affairs; Mrs. Garey, W. R. Campbell, Teacher; Mrs. Campbell: Eunice O. Osmar, Elizabeth McFarland, Hannah Goodale, Persis Skinner, and Jane Leavitt, Teachers and Assistants.*

Rev. William M. Ferry, who commenced the mission and school at Mackinaw in the year 1823, and who has since

labored there as a preacher and superintendent with much zeal and fidelity, felt himself compelled, by the impaired state of his health and the circumstances of his family, to retire from the missionary service. The results of Mr. Ferry's labor and personal influence have been very great and extensive, embracing all classes of persons in the vicinity of the upper lakes, and far in the wilds of the interior.

The school in December last contained sixty-three pupils, male and female; forty-three of whom are boarded in the family. In the spring it was reduced to about thirty boarding scholars, by the departure of a number whose term for remaining in the school had expired. Some new pupils had been received since that time.

Since the removal of Mr. Ferry, the Committee have not been able to obtain a missionary for this post; and the station has been most of the time without a preacher. Early in January anxiety respecting their spiritual interests began to prevail among the pupils of the mission school, and extended to the garrison and the people of the village, attended with an uncommonly deep conviction of sin. The aspect of the school and the village was much changed, and during the months of January and February about forty became the hopeful subjects of renewing grace. Eighteen of these were pupils in the school. About twenty were received to the mission church in June. Others promise well, and will probably be received hereafter.

#### MISSION TO THE STOCKBRIDGE INDIANS.

*Cutting Marsh, Missionary; Chauncey Hall, Teacher, and Mrs. Hall.*

During the past year the Indians of this band having been sometimes on their old lands and sometimes on their new, the religious meetings and the school have both been small and fluctuating. It is hoped, however, that they will all become settled in their new homes during the present autumn. Numbers of them have cleared and fenced large fields for themselves, have erected comfortable houses, and are laboring industriously on their new lands. A good building for the school and for religious meetings has also been erected, principally by themselves. The mission premises on the old reservation were appraised at two thousand dollars; and the amount has been paid over to the Board by the United States. A new mission-

house has been built at the new town, and the mission family removed to it last fall.

Intoxicating drinks have been introduced among these Indians in great quantities, and oftentimes urged upon them gratuitously, for the sole purpose, apparently, of enticing them to sin. Many of the irreligious Indians have given themselves up to drinking; and its consequences, quarrelling and fighting, have prevailed to a lamentable extent. Some of the church members have also fallen into sin, under similar temptation. One young man has been received to church fellowship, and one had died in the faith.

During the last autumn, Mr. Barber, who was then connected with this mission, spent some weeks at Fort Winnebago, the military post situated at the portage between the Fox and Ouiscousin rivers. While there a number of persons connected with the garrison were hopefully born again. In February Mr. Marsh, by invitation, visited the place and organized a church there, consisting of eleven members. During the last fall and winter there was more or less serious attention to the concerns of the soul, and a number of hopeful conversions, in not less than three or four of the military posts on the northwestern frontier.

The health of Mr. Barber continuing such that it was thought inexpedient for him to remain among the Indians, he retired from the station last winter, and has since been laboring as a minister in the white settlements in that quarter.

#### MISSION AT MAUMEE.

*Ivan Van Tassel, Missionary, and Mrs. Van Tassel.*

No school has been taught at this station, and very little missionary labor of any kind performed since the last meeting of the Board; but some obstacles in the way of a final adjustment seemed to render it desirable that Mr. Van Tassel should continue to occupy the station and retain his connection with the Board, though he derives no further support from the Board, than the avails of the mission farm.

Some of the Indians from the vicinity of this station have removed to the west of the Mississippi river, and others may probably follow them.

#### MISSION TO THE NEW-YORK INDIANS.

*TUSCARORA.—William Williams, Missionary; Mrs. Williams; Elizabeth Stone, Teacher.*

**SENECA.**—Asher Wright, *Missionary*; Mrs. Wright, Asenath Bishop, *Teacher*.

**CATTARAUGUS.**—Asher Bliss, *Missionary*; Mrs. Bliss; Andelusia Lee, *Teacher*.

**ALLEGHANY.**—William Hall, *Teacher*, Mrs. Hall.

**CHURCHES.**—The preaching and the congregations at the several stations have continued nearly the same during the last year as heretofore. The agitation which prevailed to so great an extent on three of the reservations a year ago, has nearly subsided.

Those who had absented themselves from public worship and christian communion with their brethren, on account of real or supposed grievances, have again become attentive to the means of grace, and walk orderly in the church. Though the additions to the churches have not been numerous, the missionaries have been permitted to rejoice over some who have been hopefully converted to God. Two have been received to the church at Tuscarora, five at Seneca, one Indian by profession, and three white persons by letter, at Cattaraugus, and three Indians at Alleghany. These, deducting those removed by death or cut off from fellowship, leave sixty-one members in the Tuscarora church, forty-seven in the Seneca, forty-five in the Cattaraugus, and fifty-nine in the Alleghany; in all 212. The death-bed scenes of some of the church members have been peculiarly joyful and triumphant.

The missionaries frequently preach in the white settlements, adjacent to their respective stations, where the destitution of ministerial labor is great.

**SCHOOLS.**—Seven schools have been taught on the four reservations during some portion of the year, and four constantly; at all which the pupils are supported by their friends either at home, or at boarding-houses furnished by them. Considerable contributions have been made towards the support of some of the teachers. The whole number of pupils taught in the schools is about 230. The desire for the education of their children is steadily increasing. The scattered state of the population renders it nearly impracticable that all the children should have the advantages of education, unless the number of schools should be greatly increased, or boarding-houses should be opened. Two schools, with twenty or thirty pupils each, might be set up immediately in heathen villages, if good teachers could be obtained. The heathen party are also becoming more accessible to the missionaries, and many of them occasionally attend religious meetings.

Mr. Wright is still making progress in the language, and with some aid from an interpreter, is able to prepare weekly sermons in it. The Indians are highly pleased with this method of communicating instruction directly to them.

#### SCHOOL AMONG THE ABERNAQUIS INDIANS.

Peter P. Osunkherhine, Native Teacher.

This band of Indians is settled at St. Francis, in Lower Canada, on the south side of Lake St. Peter's, about sixty miles below Montreal, and embraces about 400 souls. They subsist partly by farming, and partly by hunting. Most of them are entirely under papal influence. Osunkherhine is a native of this tribe, received a good English education in Hanover, New Hampshire, where he became hopefully pious. Finding it impracticable to teach the Indians the English language, he prepared an elementary school book in their own language, embracing a translation of passages of Scripture and some other useful pieces. This book, with a small religious tract, was printed at the expense of the Board, in the spring of 1830. With these he returned to his people, and having obtained the appointment of schoolmaster from the Canadian government, he opened a school, at the same time holding meetings on the Sabbath, and endeavoring in other ways to communicate christian knowledge to their benighted minds. Many children and youth attended his school, and even some adults learned to read his books. Considerable numbers listened to his religious instructions, some became serious, and three or four were hopefully born again. This awakened the opposition of the papists, who complained of him to the government for interfering with the religion of the Indians, and he was strictly forbidden to continue his meetings, or in any manner to meddle with their religious concerns. With this injunction he could not strictly comply; and after suffering much persecution, and upon the repeated and urgent application of his opposers, the salary from the government was withdrawn. He then applied to the Committee for such an annual allowance as would furnish him the means of subsistence and enable him to continue his labors among his people. This has been granted. He has had attending his meetings about twenty Indians who have renounced the Romish faith. His school embraced from fifteen to twenty pupils.

#### SUMMARY.

Three have been added, the past year, to the number of our General Agents, making the number of these agents eight in all. Five ordained missionaries, and nine assistant missionaries, male and female, have died. Thirteen ordained missionaries, three physicians, four printers, one teacher, and twenty-six married and single females, forty-seven in all, have been sent into the field. The sum of \$163,340 19 has been received, and \$163,254 expended. The receipts, however, though exceeding those of the preceding year by more than \$10,854 09, are but little more than half as large as were the average receipts of the three principal foreign missionary societies of Great Britain. To our ordinary receipts were added \$45,635 11, placed at our disposal by the Bible, Tract, and Sabbath School Societies of our country. The number of our missions is 32, embracing 78 stations, or 12 more than were reported last year. One hundred and four ordained missionaries are connected with these missions, of whom seven are regularly educated physicians. There are also nine physicians not ordained, eight printers and book-binders, 30 other male assistants, and 157 married and unmarried female assistants;—making a total of 308 missionaries and assistant missionaries sent from this country, and under the direction of the Board. There are also four native preachers, and 51 other native assistants. The churches gathered among the heathen by the missions of the Board amount to 41, containing 2,047 members. In the schools there are 21,181 pupils, receiving, in a greater or less degree, a christian education. Seven languages have been reduced to writing by the missionaries of the Board, and books have been prepared and printed in them at the expense of the Board. The language of the Sandwich Islands, in particular, after being reduced to the most simple form of writing, has been enriched by the New Testament and portions of the Old, and by books illustrating the elementary principles of the most useful sciences. The germs of future colleges of sanctified learning have been planted in a number of the missions; and in Ceylon a college, in fact, exists already, containing 130 pupils, more than three fourths of whom give hopeful evidence of piety. We have eight printing establishments, and to two of these, type and stereotype foundries have been added the past year. Measures have also been taken to

secure to China the benefits of metallic printing as soon as possible. These printing establishments possess the means of printing in nineteen different languages, spoken by people for whose special benefit our missions are designed, and spoken too by more than 450,000,000 of human beings. The pages printed last year were about 6,000,000, and the amount of printing since the commencement of our operations in nineteen languages, is not far from 94,000,000 of pages.

The missions of the Board greatly need that as many as fifty ordained missiona-

ries, and nearly as many lay teachers, should be sent to them during the present autumn; and the Committee would venture to appoint and send forth all this number, had they the suitable men at command. They need also five or six first rate men, of apostolic spirit, to place in the central regions of Asia—in Afghanistan and Thibet—to report the intellectual and moral condition of those countries to the churches, and what can be done to pour the gospel day upon the darkness of their long and dismal night.

## INTELLIGENCE FROM THE MISSIONS.

### **Constantinople.**

#### **RELIGIOUS INQUIRY AND REFORM AMONG THE ARMENIANS.**

THE following narrative was prepared and forwarded by Messrs. Goodell and Dwight, and has been recently published as one of the *Missionary Papers* of the Board. That the friends of Christ generally may see how the Spirit of the Lord has gone before the missionaries, preparing their way by raising up inquirers and reformers among the people themselves, whom the mission was designed to benefit, it is inserted in the *Herald*.

In the introduction the brethren remark—

We have, for a long time, had the purpose of communicating some interesting facts in reference to the Armenians of Constantinople and its vicinity; but the fear of prematurely exciting hopes and expectations, which might never be realized, has deterred us from mentioning all the encouragements, which we ourselves have felt in our labors here. As circumstances of an interesting nature are accumulating upon us, and as the characters of some individuals, of whom we wish to speak, have become more mature, we feel it our duty to withhold no longer. You will therefore permit us to address to you a joint letter; and in order to give you a connected and intelligible story, we must be allowed to go back almost two years in the history of our mission. At that time, we were residing at Orta-Koy, and we were visited by many Armenians, most of whom seemed to come more from motives of curiosity, than any thing else. Among our visitors at this time, was a young Varjabed (teacher,) called Hohannes, who seemed

from the outset to be actuated by different motives. He was modest and intelligent, and disposed to inquire much about our views of religion, and desirous of instruction, and there was an air of sincerity and seriousness in his whole deportment, which greatly interested us in his behalf. His first visit was made in January 1833, and at his second call, a week after, he avowed himself openly to us, as being desirous of direction in the right way. "Here," said he, "there is no liberty of speech. I talk very freely with you, but when I leave this room I must be silent." He soon brought to us another young man of his own nation, who he said was a *very dear friend*, and who, we soon found, had imbibed similar views with Hohannes. This was Sennakerim,\* formerly employed as a teacher in the patriarch's school in Constantinople. The history of these two young men, as far as it relates to the first opening of truth upon their minds, and to the progress they had made in divine knowledge previous to their acquaintance with us, is so peculiar and so interesting, that we choose to give it to you somewhat in detail in their own words.

The following narrative was drawn up by Sennakerim in Turkish, at the request of Mr. Goodell, who subsequently translated it into English.

#### *History of the Inquiry from its Commencement.*

Hohannes, my brother in Christ, had from his youth a thirst for knowledge; and he longed for schools to be established in our nation, and especially a great

\* This name is the same as Sennacherib in our English Bible, who, you know, was king of Assyria.

college, in which the sciences might be taught, and with which a printing-press might be connected, to print such books as would be useful to the nation.

One time his father met with a cheap copy of the New Testament and bought it; and this holy book being now found on a shelf in the house, the son began to read it, and examine the principles of our Lord, comparing them with the conduct of those called Christians.

About this time, the high school at the patriarchal church was opened, and my brother Hohannes went there to study. This was in the year of our Lord 1829.

While at that seminary he was always examining the subject of the gospel, and whatever was to him dark and uncertain he carried to Peshtimaljean, his beloved preceptor; and he had the joy to find that he also was enlightened.

Our brother Hohannes longed for a bosom friend, whose desires should be like his own, and from whose breast no secret should ever escape. Full of those thoughts, he was one day walking backwards and forwards in the garden of Peshtimaljean's seminary, at the moment when I (Sennakerim) had to pass there on some business; and I was at that time the Khoja (teacher) of the other school at the patriarchal church. Behold thus was our first interview; in the garden we met; we were pleased with each other; and from that time we began to associate together, and to make trial of each other's character.

Soon after, about the year 1830, he began by degrees to open his mind to me on religion, saying, "This is all false;" or "That is not necessary." I, in the mean time shrinking from such remarks, was saying within myself, "What he speaks is against God." But on account of the greatness of our love to each other, I could not be separated from him, and began myself to examine the principles of our Lord Jesus Christ in the New Testament. By little and little I saw, that here was truth, and that our church had gone far from the precepts of the gospel. And now with new desire on my part, we continued our intercourse, and in order to converse on these subjects without interruption, we were accustomed to take a walk together. On one of these occasions our souls melted with love to each other, and we conversed and conversed, but with conversing we never could be satisfied.

In these days it became necessary for Hohannes, my brother, to go and live at Orta-Koy in the family of Janich Aga, as tutor to his children. We were grieved

by being thus separated, though we still had much intercourse. On Sabbath, and even on week-days, I would go to Orta-Koy, and in company with him would walk out upon the mountains, or to some retired spot, and there we would sit down together and converse. But with conversing on the gospel there was no such thing as being satisfied; for behold our hearts were knit together in the love of our Lord Jesus Christ. We understood well, that the religion of our church was erroneous, and that the truth was in the gospel; and the drift of our conversation was, "In what way is it possible for us to rouse our nation that they may come to the knowledge of the gospel, and may become our brethren?" And we often said to each other, "Well let us love Christ our Lord, and keep his commandments to do them, and he will keep us." And at the close of every meeting, we said thus, "May Jesus be our way."

Once when we went out upon a mountain together, we sat down under the shade of a tree, and began to meditate and converse as follows:—"Will it ever be that twenty or thirty individuals will know the gospel, and will be of one heart and one soul, without any one betraying selfish feelings, 'this is mine,' or 'that is thine,' but all being one in Christ and being always found in him, and he in us? Oh that God would grant us to see such a day! Oh that he would do what even surpasses our understanding?" (For we did not at that time know, that there was a single nation in the world well acquainted with the gospel.) Such were our thoughts and conversation. Hours had already passed away; and though my house was in a distant part of Constantinople, and he had a master who might be angry with him for so long absence, yet how could we separate? The great question with us was, "What can we do? What ought we to do? What should we take hold of first? And how are we to be furnished with the means of living? Tracts of an awakening character must be prepared; schools also must be established, for with men of learning it is easy to converse on these subjects; but for all this money is indispensable, and where is it to come from?" After dwelling a long time on these and kindred subjects, with great reluctance we separated, having this little to comfort us, that we had put some things in a train, at least in our own minds.

After this, brother Hohannes had to go to the bazars, in Constantinople, with Janich Aga's children, that they might receive lessons in Turkish; and we now

began to meet each other in the bazaars. "What is the lesson to-day?" or "Is the hour for it arrived?" were questions we asked not; but we forthwith sought a private room, and for a while held our meetings there. We then got in the habit of walking, and holding our conversation about a khan, or in an unfrequent ed street, comforting each other with saying, "Inshallah! with the strength of our Lord Jesus Christ we shall bring something to pass." When we two had walked together so much, that every body began to notice us, we would say "Let us pass into the next street, for we have now walked here a great deal." And in all Constantinople nearly, I do not think a street was left to us, where the people there would not immediately recognise us.

One day while standing at the head of the stairs of Yeni Khan, after we had finished our conversation, we exhorted each other, saying, "Now then let us consecrate our bodies, ourselves, our ideas, and every thing pertaining to us, to our Lord Jesus Christ. Every thing is known to him and from henceforth we are ready to execute his will." That day we made a consecration of ourselves to Christ.

In reading the New Testament one time, I came to the passage, "If two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven." On finding this I rejoiced greatly, and communicated the good news to my brother. We were both of us exceedingly glad; and we prayed and said, "O God, we agree to ask, that our nation may awake, may know the gospel, and may understand that it is the blood of Jesus Christ alone which purgeth away sin." And great was our hope in regard to this thing.

In these days, in the spring of 1833, we heard, that two or three missionaries had come, and were residing at Orta-Koy; and we understood that it was their intention to establish schools, etc.

My brother sought an interview with them, in order to find out what kind of persons they were. He afterwards brought the news to me, and we went together. We met and conversed with them, that we might understand their views, and especially might prove them and their works. But, in our first visit, we ascertained nothing, this only excepted, that they treated us with respect, and asked us to call and see them another time. Again we went, and Mr. Goodell began to speak to us of our Lord; he

then conversed with another person present; we gave our ears to every word; and by little and little we perceived, that the great object of our pursuit was nigh at hand. We laughed, we were full of joy; and from that time their house was our place of habitual resort.

Our brother began the English with Mr. Dwight; but he was soon interrupted by Janich Aga's family going to spend the summer at Thadi-Koy. We were now separated from each other farther than ever. But on the Lord's-day we sought each other's society, and wandered away into some grove, and sitting down together, would converse to the following effect: "Where are we now? We must in some way be connected with these men. We must learn a little English, that we may read English books, understand their arguments, and feel the force of them. But we must also in the mean time have some means of support."

And behold Jesus Christ our Lord has now done all this for us. He has put us in the way of accomplishing the desire of our hearts. And we are now going on, saying, "Let his holy will be done on earth, as it is in heaven. Amen."

#### *Progress and Extension of the Awakening.*

Messrs. Goodell and Dwight proceed to give further statements.

It is impossible for the Christian not to trace directly the divine influence, moving upon the hearts of those two young men; exciting to inquiry and effort, when all around were slumbering in a false but profound repose; communicating light in the midst of darkness, and making the truth efficacious, when the Bible to the whole mass of people was only a sealed book. Equally certain does it appear to us, that these young men have been raised up, by the peculiar providence of God, to accomplish instrumentally a very great and important work in the Armenian church.

Our intercourse with them was continued with increasing satisfaction to ourselves, and we trust profit to them. Hohannes was for some time a regular pupil of Mr. Dwight in the English, and Sennakerim's visits were as frequent as his remote situation and his business would permit. At length Janich Aga, the Armenian banker, in whose family Hohannes resided as private tutor, removed to the other side of the Bosphorus at a distance from Orta-Koy, and by

this means Hohannes was almost never permitted to see us. Sennakerim, however, did not neglect us, and he always alluded to the very unpleasant situation of Hohannes, who was almost a perfect prisoner in the house of his employer. One Sabbath after our English services, which Sennakerim attended, we interpreted to him the substance of the sermon, in which he was much interested, and on taking his leave he took us by the hand, and with moistened eyes and strong emphasis he said, "One thing I desire, and it is that you will pray for me and my friend, (meaning Hohannes,) that God will put his grace in our hearts, and show us the truth."

Nearly a month after this, on the 18th of July, 1833, both Sennakerim and Hohannes made us a visit for the special purpose of throwing themselves upon our care and instruction and guidance. They were both ardently longing for a farther knowledge of the truth; in the first place for the salvation of their own souls; and secondly in order to be qualified to do good to their nation, which, as you will see from the narrative, had from the beginning occupied many of their thoughts. They were now both in situations quite unfavorable to their purposes; Hohannes closely confined in the house of an Armenian banker, and Sennakerim seeking, with poor success, a livelihood from petty mercantile operations. They came to us as children to a parent, and they sought advice and direction with an importunity which could not be denied. "We," said they, "are in a miserable condition, and we need your help. We need your counsel and advice. We are in the fire, and we want you to put forth your hands and pull us out. Here are two roads; one the road of light and peace, that leads to heaven: the other the broad way to darkness, sin, and death, in which we have always been walking. We want you to direct us so that our feet may choose the narrow way," etc.

Our souls were filled with joy and gratitude, in view of the wonderful goodness of God, who had put such longing desires into their hearts, and whose providence was thus giving us an opportunity of directing sinners to him, and of exerting through them an important influence on the nation. We felt it immediately to be our duty to take these young men in charge, and endeavor to do them all the good in our power, trusting that God, who had so remarkably begun the work, would not forsake it, but would cause it to result in great and important good to the Armenian people.

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But in order that we might afford them the instruction they so ardently desired, and so much needed, they must be moved from their present situation and employment, and placed within the vicinity of our residence. And furthermore, they must be furnished with some useful occupation by which they might earn a livelihood. As we were about that time removing to Pera, we proposed that one of them should open a school in that quarter, for Armenian youth, to be placed under our inspection, and taught on the Lancasterian plan; and that the other should occupy himself in translating the Psalms from the ancient into the modern Armenian, a book which was very much needed. These labors occupied them a part of each day, and the remainder they devoted to the study of the English language, taking lessons every day from Mr. Dwight. We had frequent conversations with them on religious subjects, and on Thursday we met them, in company with some Greeks, for reading and expounding the Scriptures and prayer. The effect of these meetings was doubtless very salutary, and the two individuals in question were soon convinced that it was something more to be a Christian than they imagined. They were filled with fears lest they should build upon a wrong foundation, and the inquiry was pressed upon us with the solemnity of eternity, "How may a man know whether or not he is a Christian?" Sennakerim, in particular, was for some days bowed down to the earth, and he felt that he had no ground to hope that he had been renewed until every particle of sin had been eradicated from his heart. These were to them days of heart-searching and sorrow, but by the mercy of God they were both brought into the clear light of the gospel, and led to trust with a calm and soul-satisfying confidence,—not as perfect men in their own merits, but as miserable sinners, in the blood of Jesus Christ. The school which had continued to prosper, and amounted at last to about thirty scholars, one or two of them priests, was now interrupted by circumstances which are constantly occurring and must always be expected in these countries. As usual, however, in such cases the cause must be ascribed to papal influence, which constantly endeavors to extinguish the pure light wherever it is kindled.

The remainder of the communication containing statements respecting the opposition encountered, and some account of a number of the inquirers, will be inserted in the next number.

## BRIEF NOTICES.

**SINGAPORE.**—Doct. Bradley left Singapore about the middle of July, to proceed to Bangkok, the place of his destination. Under date of August 10th, Mr. Tracy writes that he was greatly encouraged in his labors for the various classes of persons who reside at Singapore or resort there for purposes of trade. The Scriptures and tracts were sought for and freely distributed. Some were given to Armenians, and some to Persians from Ispahan. Inquiry respecting Christianity seemed to be prevailing. His congregation of Chinese on the Sabbath amounted to about sixty, among whom ten or more professed to believe in Christ. Some of them gave evidence of piety, and were receiving special instruction as candidates for baptism.—Schools had been opened and promised well.

**CHINA.**—Mr. Stevens, accompanied by Mr. Gutzlaff, took passage in a trading vessel along the eastern shores of China, and on the 6th of May entered the Min river, which they ascended in boats four days, to the distance of about seventy miles, receiving no intimations from any quarter of disapprobation of their enterprise. On the fifth day they were fired upon by the military stationed on both sides of the river. Two of the boatmen were slightly wounded; and so determined seemed the opposition, that it was thought inexpedient to attempt to proceed further. Mr. S. is confident that missionaries cannot openly enter the empire or prosecute their work in it, not because the common people are averse to having intercourse with foreigners and receiving their books, but the police-men, especially in the densely peopled portions of the country and the large towns, seem disposed to enforce the laws of the government excluding strangers. Mr. Gutzlaff has entered the empire about forty miles, but in a district where the inhabitants were sparse. The coast is open for the distribution of books; but the only facility offered the missionaries for this work are the opium ships, which are undesirable modes of conveyance, not only from the character of the traffic, but on account of their being specially obnoxious to the government. Mr. S. thinks, however, that the number of missionaries to the Chinese should be greatly

increased, who, by acquiring the language, obtaining a knowledge of the people and places, and by occasional excursions along the coast, may be preparing for the more extensive introduction of Christianity into that vast empire.

**Mahrattas.**—Mr. Stone writes from Bombay June 23d, that the mission was in about its usual state. Mr. and Mrs. Graves spent the dry season at the Mahabulishwur Hills, and were, when he wrote, at Satara, the health of Mr. G. being still very feeble. Mr. Hubbard had a school for the study of the English language, embracing about fifty lads, Hindoos, Mussulmans, and Parsees. About sixty interesting girls attended school at the mission-house. The average attendance on the Mahratta service at the chapel, on the Sabbath, was 120, who manifested an increasing attention and interest. The Lord's supper was administered in Mahratta to the native church in May, when one Hindoo man was baptised and received into fellowship, and one member who had been suspended for improper conduct was restored on giving evidence of repentance. There were four serious inquirers.

**WEST AFRICA.**—Intelligence has been received from Mr. Wilson at Cape Palmas as late as August 25th. The health of himself and wife have greatly improved, and they have commenced their work. The natives seemed still much interested in the mission. Mr. W. had begun the study of the native language, which he thought easy of acquisition, if a good teacher could be had. He hoped to be able to speak and write it with ease in a few months, and to have a spelling-book and tract in readiness for printing in less than a year.—A day school and Sabbath school in the English language had been opened and promised well. The desire for additional missionaries and teachers is strong, and the openings for them, especially on the leeward coast, numerous and favorable. Mr. W. was making arrangements for visiting the native towns in the vicinity, and for penetrating into the interior, by way of the Cavally river, if practicable. The colonists had attempted to ascend that river, but had been prevented by the inhabitants, who feared that the for-

mer would participate in the interior trade which is now monopolized by the latter.

**JERUSALEM.**—Mr. Whiting writes under date of May 1st, that he had been much encouraged in his efforts to distribute books and tracts among the people, especially among the pilgrims, who resort to the Holy City from various and often distant nations. To these he gains ready access, and generally finds them willing to converse on religious subjects, and to receive books and tracts, of which he had, during the spring, sold or given away some hundreds. Other missionaries, who should learn the Modern Greek and Armenian languages, were much needed. It was in contemplation to increase greatly the distribution of books and tracts, as soon as a well furnished depository could be established.

**CONSTANTINOPLE.**—Mr. Dwight writes under date of September 4th, giving the following intelligence, which is of peculiar interest, considered in connection with the full account of the spirit of inquiry and reform prevailing among the Armenians, commenced on a previous page.

Recently two other individuals of the Armenians appear to give evidence of piety, making five in all. One of the last two is a very interesting and intelligent young priest, with whom we have had an acquaintance for some time. If he is not truly a Christian, he certainly appears to be not far from the kingdom of heaven. He is teacher of a large and important school, and his scholars read with him one chapter in the New Testament every day, when he explains and enforces it. The other individual is a watchmaker, but we cannot speak very confidently of him, as his case is very recent, and from our being at St. Stefano, we have not been able to see him.

We are just about sending one of our Armenians to Smyrna to be connected with Mr. Adger and the press. This is Sarkis Varjabed (teacher). He is a first rate scholar in his own language, and very accurate in his habits of thought; and, altogether, we esteem him as very much such a man as we want in the place of bishop Dyonisius.

**GREECE.**—Mr. King writes from Athens, July 28th, that the Gymnasium under his care was well supplied with teachers, and at no former period had given fairer promise of usefulness. The Scriptures, especially the gospels and pentateuch, were among the principal text books, in which the pupils had

just been publicly examined. The government and people appeared decidedly friendly; and few of the ecclesiastics of considerable influence opposed it. General permission had been obtained for Messrs. King and Riggs to distribute the Scriptures, school-books, etc. in all the villages of Greece; and it was hoped that the gospel might be freely preached, and there seemed ground to believe that a knowledge of the word of God would spread rapidly. The Synod had, however, recently issued a proclamation against the translation of the Old Testament in Modern Greek, but it was little heeded by the people, and Mr. King continued to sell copies as usual. On the 27th and 28th, he sold and gave away 196 copies of the New Testament and Psalter, besides some hundred religious tracts.—Great mortality prevailed among the Bavarians, seven or eight sometimes dying in a day.

**PAWNEES.**—Letters have been received from Messrs. Dunbar and Allis down to October 8th, when they were at Bellevue (Council Bluffs?) having spent the summer, as they did the preceding winter, in company with the Indians on their hunting expeditions. They expected to start in a day or two on the winter hunt, which would continue till March. The Pawnees treated them with great kindness, and they felt themselves perfectly safe under their protection. They were advancing in a knowledge of the language. The prospect of being useful to the tribe was encouraging.

**ROCKY-MOUNTAIN INDIANS.**—Letters have been received from Messrs. Parker and Whitman, who have been mentioned in this and former numbers, as engaged in an exploring tour among the Indian tribes near and beyond the Rocky Mountains. The latest date is August 17th, when they had reached Green river, a branch of the Colorado which flows into the Gulf of California, and, of course, had passed the height of land which divides the waters flowing into the Atlantic from those which flow into the Pacific. They had conferred with the several bands of Indians which they met on their way, all of whom appeared friendly and desirous of instruction, and promised to do all in their power to protect teachers who might be sent among them and to supply

their wants. They also had obtained much valuable information from travellers and traders, respecting other tribes lying off from their route. Their belief is that the Indians in that region are more numerous and more densely settled than the community have generally supposed. They had held considerable intercourse with the Flat Heads and Nez Perces (Bored Noses), which bands have amalgamated, and are very desirous to receive christian instruction. They seemed not to have heard of the Methodist missionaries, who, the traders from the Oregon stated, had settled on the Multanomah, far beyond them. The opportunity for missionary labor among these bands appeared so favorable, that it was deemed expedient for Doct. Whitman to return and procure associates preparatory to entering and establishing themselves in that field the coming spring; and finding a caravan of traders coming eastward, he accompanied them and reached St. Louis on the 4th of November. Mr. Parker was to proceed with an escort of Flat Heads northwesterly to the waters of the Oregon, and probably to the mouth of that river.

The health of both had been good, and that of Doct. Whitman much improved by the tour, though compelled to subsist almost exclusively on animal food. Their horses had suffered much from the barrenness of the mountains, the higher peaks of which are covered with perpetual snow. They think that no serious obstacle exists to the introduction of missionaries and teachers among all the tribes in that quarter, provided men of suitable character can be found, who are willing to take up the cross and wander, for a few years at least, with the Indians.

**EMBARKATION OF MISSIONARIES.**—Rev. Miron Winslow, of the Ceylon mission, who has spent the last year and a half in this country, embarked with his wife at Philadelphia, on board the Charles Wharton, capt. Dolby, Nov. 16th, on his return to the field of his labor. On board the same vessel sailed the Rev. Messrs. James McEwen, James R. Campbell, William S. Rogers, Jesse S. Jamieson, and Joseph Porter, and their wives, under the patronage of the Western Foreign Missionary Society, and destined to Lodiana, in Northern India. A

farewell meeting with reference to their departure was held on the evening previous in the Second Presbyterian Church.

On the 3d of December, the Rev. Messrs. William C. Jackson and wife, destined to Trebizond, on the Black Sea, and Rev. James L. Thompson, John F. Lanneau, and Story Hebard, and Miss Bitsy Tilden, destined to the mission in Syria and the Holy Land, embarked at Boston, on board the brig Massachusetts, capt. Fletcher, bound to Smyrna; from whence the mission families will proceed to their respective fields of labor. On the Sabbath evening previous the instructions of the Prudential Committee were given at the Odeon by Mr. Anderson.

#### FOREIGN MISSION SOCIETY OF THE VALLEY OF THE MISSISSIPPI.

THE anniversary was held in the Second Presbyterian Church, November 6th, in connection with the anniversaries of various other religious and benevolent societies, which were celebrated during the same week. The meeting was opened with prayer by Rev. Mr. Graves. Rev. Artemas Bullard, the secretary, read the annual report; and Rev. Prof. Stow, Rev. C. Eddy, General Agent of the A. B. C. F. M. for the State of New York, who was present as a deputation from that institution, and Rev. Dr. Beecher addressed the meeting.

#### SOUTHERN BOARD OF FOREIGN MISSIONS.

THIS Board, connected with the American Board of Commissioners for Foreign Missions, held its annual meeting in Greenville, Tennessee, October 16th, Rev. Dr. McCampbell presiding. After prayer by the Rev. Mr. Minnis, and the reading of the annual report by the Rev. Edwin Holt, Secretary, the meeting was addressed by the Rev. Messrs. F. A. Ross, William E. Holley, Edwin Holt, President Coffin, J. F. Cunningham, and W. Minnis; by whom the following resolutions were moved and seconded.

1. That to honor the Lord by the promulgation of the gospel throughout the world is the most important duty that now claims the attention of the church.
2. That, in view of the disproportionately small amount of interest felt, and the scanty supply of missionaries furnished by the church, while her duty and the encour-

aging indications of Providence call loudly for enlarged exertion to spread the gospel—it is peculiarly incumbent upon ministers to become deeply imbued with the missionary spirit and to make unusual exertions to awaken missionary zeal among their people.

3. That, since the success of all labors for converting the heathen depends upon the influence of the Holy Spirit, granted in answer to fervent and importunate prayer to Almighty God—it is the indispensable duty of the friends of the Redeemer conscientiously and regularly to make the attempted conversion of the world the subject of secret and social prayer.

Six missionaries and four female assistant missionaries from within the bounds of this Board, have entered on the foreign missionary service, and another missionary has recently been appointed to the same work.

A meeting of the Board was also held during the meeting of the Synod of South Carolina and Georgia, at Columbia, S. C., Nov. 16th, at which the annual report was read, a missionary sermon delivered by the Rev. Edwin Holt, the officers for the ensuing year elected, and other business transacted. The next meeting is to be at Milledgeville, Georgia.

### Donations,

FROM NOVEMBER 11TH, TO DECEMBER 10TH, INCLUSIVE.

*Board of Foreign Missions in Ref. Dutch chh.*  
W. R. Thompson, New York city, Tr.  
Albany, 2d R. D. chh. coll. after  
sermon by Mr. Abel, 90; R. D.  
chh. 15.62; 105.62  
Athens, R. D. chh. 7.00  
Bedminster, N. J. NICHOLAS AR-  
ROWSMITH, which constitutes  
him an Honorary Member of the  
Board, 100; ack. in Dec.  
Bridgeport, Hartington cong. N. J.,  
R. D. chh. 18.00  
Brooklyn, R. D. chh. 36.00  
Buskirk's Bridge, R. D. chh. 11.91  
Chittenango, R. D. chh. 15.00  
Coxsackie, R. D. chh. 57.38; mon.  
con. in 1st do. 23.66; 81.04  
Crawfordstown Sch. house, 4.43  
Fishkill, R. D. chh. 37.50  
Fishkill Landing, R. D. chh. (of  
which to constitute Rev. WIL-  
LIAM RAMSEY an Honorary  
Member of the Board, 50;) 80.00  
Geneva, R. D. and asso. chhs. 18;  
Mrs. Record and young la. in  
her sch. 12; 30.00  
Ghent, R. D. chh. 10.53  
Hinsdale, R. D. chh. 6.75  
Kingston, R. D. chh. 40.00  
Lodi, R. D. chh. 30.00  
Montgomery, R. D. chh. 42.57  
New Brunswick, N. J. The sum  
ackn. in Sept. fr. la. of R. D.  
chh. constitutes Rev. C. D.

WESTBROOK, D. D. an Honorary Member of the Board.	
New York city, R. D. chh. Ex- change Place, to constitute Rev. SYLVESTER WOODBRIDGE, Rev. WILLIAM CRUCKSHANK, and ROBERT STUART, Honorary Members of the Board, 200;	
R. D. chh. 9th st. 21.61; m. box, 9; little girls of R. D. chh. Green and Houston sts. (be- sides seven testaments,) for China, 2; chil. of S. fam. 7; do. of V. R. fam. 5; P. A. 83c. e. box, 1.37; two col'd chil. 42c. a child, 25c.	247.48
Owasco and Sandbeach, Bible so. for scrip. for heathen,	22.00
Paramus, R. D. chh.	10.00
Philadelphia, Pa. 2d R. D. chh.	7.62
Pine Plains, Miss J. Reynolds, 10; Miss B. R. 5;	15.00
Poughkeepsie, R. D. chh. (of which fr. sub. sch. 25.)	86.38
Readington, N. J., R. D. chh.	100.59
Rochester, B. M. Alliger,	5.00
Saratoga, A gent.	5.00
Saugerties, R. D. chh.	29.36
Schenectady, R. D. chh. (of which to constitute ADRIAN VAN SAN- TVOORD an Honorary Member of the Board, 100.)	122.27
Sing Sing, A lady, 6.50; a child, 12c.	6.62
Tappan, R. D. chh.	15.00
Tompkinsville, R. D. chh.	10.00
Union and Salem, R. D. chh. to constitute Rev. ABRAHAM FORT an Honorary Member of the Board,	50.00
Warwarsing, R. D. chh.	3.56
Weston, N. J. Mon. con.	10.45-1,302.68
<i>Central Board of Foreign Missions,</i> James Gray, Richmond, Va. Tr.	3,300.00
<i>Southern Board of Foreign Missions,</i> James Adger, Charleston, S. C. Tr.	
For Sandw. 1st. miss. 500; for Nestorian miss. in Persia, 500; for miss. to China, 500;	1,500.00
<i>Auburn and vic. N. Y. By H. Ivison, Jr. Agent.</i>	
Auburn, Sub. in 1st presb. chh.	
10; mon. con. 19.82;	29.82
Camillus, 2d presb. so.	42.38
East Genoa, La. miss. so.	8.00
Elbridge, 1st cong. chh.	50.00
Genoa, 1st presb. chh.	28.00
Ira, Presb. chh. 25; A. Hollister, 25; J. C. 2;	52.00
Ia Fayette, Presb. so.	30.85
Marcellus, Presb. chh.	22.19
Skaneateles, Mon. con. 4.88; H. R. 5; A. B. 2;	11.88
Summer Hill,	8.00-283.12
<i>Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.</i>	
Alistead, W. par. \$50 ackn. in Dec. constitute Rev. DARWIN ADAM an Honorary Member of the Board.	
<i>Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.</i>	
Brunswick, Gent. in Bowdoin col- lege, 40; mon. con. 128.68;	168.68
Cumberland, Gent. 10.41; la. 16.06; mon. con. 26.50;	52.97
Gray, Mon. con.	8.50
Lewiston, Mon. con.	42.00
North Yarmouth, Mon. con. in 1st par.	62.00-334.15
<i>Essex co. N. J. Aux. So. T. Frelinghusen, Tr.</i>	
Bellville, Mon. con.	14.78
Newburyport, for Pal. miss.	10.12
New Rowley, Miss. so. in Rev. Mr. Braman's so.	37.84-62.74
<i>Newark, For. miss. so. in 2d presb.</i>	
chh. 231.37; do. in 3d do. (of which fr. T. S. Thomas, which constitutes Mrs. MARY B. THOMAS an Honorary Member	

of the Board, 150; and fr. A. Demasenara, for Rev. Mr. Ward, 6,25;) 343,25;	
Orange, For. miss. so. in 2d presb. chh.	70 00—544 62
<i>Fairfield co. West.</i> Ct. Aux. So. M. Marvin, Tr. Bridgeport, Chh. and so. 63; coll. 37;	574 62
Darien, Gent. and la.	100 00
Greenfield, Gent. and la.	75 00
Green's Farms, Gent. and la.	11 50
New Canaan, Gent. 48,55; la. 50,13; mon. con. 67,19; (of which to constitute Rev. B. Y. MESSENGER of South Britain an Honorary Member of the Board, 50;)	60 00
Norfield, Gent. and la.	166 07
North Fairfield, Gent. and la.	22 25
North Greenwich, Gent. 51; la. 54,54; mon. con. 44,46;	8 75
North Stamford, Gent. and la.	150 00
Norwalk, Gent. 103,76; la. 76; mon. con. 47,86; (of which to constitute Rev. HARVEY CURTIS of Middlebury, Vt., Rev. SAMUEL B. S. BISSELL, and THADDEUS BETTS Honorary Members of the Board, 200;)	21 24
Ridgebury, Gent. and la.	20 00
Saugatuck, Gent. 48,14; la. 36,61; mon. con. 65,25;	150 00
Stamford, Gent. and la.	50 00
Stanwich, Gent. 31,13; la. 19,50; mon. con. 19,47; la. benev. asso. 10;	80 09
West Greenwich, Gent. 52,36; la. 16,34; fem. for. miss. so. 50,50; fem. asso. for hea. sch. 26; mon. con. 67,08;	212 18
Wilton, Gent. 55,75; la. 27,80; mon. con. 8,01;	91 56
Ded. expenses paid by aux. so.	1,446 26
	2 75-1,443 51
<i>Franklin co.</i> Ms. Aux. So. F. Ripley, Tr. Ashfield, Gent. 28,47; la. 21,71;	50 18
Bernardston, Gent. and la.	14 50
Buckland, Gent. 65,99; la. 40,40; mon. con. 8,94; inf. sch. 97c.	116 30
Charlemont, Gent. 20,07; la. 30,33; mon. con. 14,20;	64 60
Colrain, Gent. 16,85; la. 12,40;	29 25
Conway, Gent. 125,85; la. (of which to constitute Rev. MELANCTHON G. WHEELER an Honorary Member of the Board, 50;) 97,65; mon. con. 36;	259 50
Deerfield South, Gent. 25,71; mon. con. 4,47;	30 18
Erving's Lower Grant, 7; Upper Grant, 7,07;	14 07
Greenfield, 1st cong. so. Gent. 2d cong. so. Gent. 59,81; la. 38,46; mon. con. 68,84;	26 18
Hawley, 1st par. Gent. 23,85; la. 12,73; E. L. 6,34;	167 11
W. par. Gent. and la.	42 92
Heath, Gent. 63,25; la. 27,75;	18 14
Leverett, Mon. con. 5,68; coll. 5,94; c. box, 3,34; quater. asso. 2,56;	90 00
Montague, Gent. 18,55; la. 17,73; c. box, 22;	16 70
Northfield, Trin. so. Gent. 12,25; la. 20,17; mon. con. 11,58;	58 27
Rowe,	44 00
Shelburne, Gent. 55,92; la. 40,70;	10 00
Sunderland, Gent. 45,78; la. 29,32; mon. con. 30,30;	96 62
Warwick, Trin. so. Gent. 8; la. 15,95; mon. con. 6,27; sub. sch. 5,38;	105 40
Wendell, Gent. 17; la. 15,50; mon. con. 12;	35 50
Ded. expenses paid by aux. so.	44 50
	1,333 92
Ded. expenses paid by aux. so.	14 42-1,319 44

<i>Geneva and vic.</i> N. Y. By C. A. Cook, Agent, Branchport, Presb. chh. mon. con.	18 00
Bristol, Presb. chh.	31 50
Starkey, Mon. con. in 2d presb. chh.	33 10
Vienna, Benev. so. in presb. chh.	114 43—197 03
<i>Hartford co.</i> Ct. Aux. So. J. R. Woodbridge, Tr. Avon, E. so. Gent and la. to constitute Rev. FRANCIS H. CASE an Honorary Member of the Board, am't ackn. in Nov.	53 50
Berlin, Worthington so. Fem. benev. so. (of which to constitute Rev. JAMES M. McDONALD an Honorary Member of the Board, 50;)	12 00
East Windsor, Wapping so. Mon. con.	27 33
Granby, 1st so. Gent. 11,25; la. 11,97; contrib. 4,11;	615 60
Hartford, 1st so. Gent.	8 25
Suffield, W. so. Contrib.	8 41—725 09
Vernon, Fem. char. so.	
<i>Kennebunk Confir. of chhs.</i> B. Nason, Tr. Augusta, N. par. Contrib.	9 66
S. par. Mon. con. 139,18; contrib. 101; fem. asso. 75;	315 18
Hallowell, Mon. con.	115 00
Litchfield, Mon. con.	8 00
New Sharon, Miss. so. 7,76; mon. con. 2,87;	10 63
Temple, Mon. con.	6 40
Wayne, Mr. and Mrs. H. 1,50; B. B. 1; av. of ring, 25c.	2 75
Winthrop, Mon. con. 64,88; fem. asso. 14,68;	79 56—547 18
<i>Lowell and vic.</i> Ms. Char. so. W. Davidson, Tr. Lowell, Mon. con. in 1st cong. chh. and so.	43 01
<i>Middlesex co.</i> Ct. Aux. So. S. M. Pratt, Tr. Monroe co. N. Y. Aux. So. E. Ely, Tr.	781 34
Bergen, Cong. chh.	36 18
Brighton, La. benev. so.	20 00
Clarkson, Cong. chh. 30; Rev. C. C. F. 5;	35 00
Covington, Cong. chh.	20 00
Darien, Cong. chh.	6 02
Henrietta, Cong. chh.	41 08
Holley, 1st presb. chh.	27 00
Livonia, Young la. sew. so. 6; fem. mite so. 18;	24 00
Mendon, Cong. chh.	5 00
North Bergen, L. Guthrie,	10 00
North Pennfield, Presb. chh.	18 76
Ogensburg, Coll. in presb. chh. 21,66; Mrs. H. 1;	22 66
Parma and Greece, Cong. chh.	14 31
Pittsford, Presb. chh.	16 31
Potsdam, J. B. Taylor,	6 00
Richmond, Presb. chh. and so.	78 00
Rochester, 1st presb. chh. (of which to constitute Rev. TRYON EDWARDS and Rev. FERDINAND D. W. WARD Honorary Members of the Board, 100;) 193,42; S. D. Porter, to constitute Rev. JOHN ELLIOT of Wilson an Honorary Member of the Board, 50; Brick chh. (of which to constitute Rev. R. S. COOK an Honorary Member of the Board, 50;) 81,36; an indiv. for tracts, 5; Mrs. M. G. av. of jewelry, 3;	332 78
Stockholm, Mrs. L. S.	75
Sweden, Presb. chh.	12 00
Warsaw, Presb. chh.	80 00—805 85
<i>New Haven City.</i> Ct. Aux. So. C. J. Salter, Tr. 1st chh. ann. coll. 171,74; mon. con. in 1st and united chhs. 21,88; do. in 3d chh. 11,09; do. in Yale college, 23,99; fem. aux. so. 108,16; miss. asso. in N. chh. sub. sch. for Mary Austin in Ceylon, 20; for New Haven sch. in Ceylon, 43,24;	400 10
<i>New Haven co. East.</i> Ct. Aux. So. S. Frisbie, Tr. Madison, Mon. con.	531 58
	29 00—500 58

<i>New Haven co. West, Ct. Aux. So. W. Stebbins, Tr.</i>		<i>Tolland, Mon. con.</i>	7 60
Bethany, Gent. 11,22; la. 33,70;	44 92	Vernon, Gent. 88,27; la. 59,87;	148 14—428 78
Derby, Gent. 50,83; la. 24,26; mon.		<i>Valley of the Mississippi. Aux. So.</i>	
con. 24,91;	100 00	W. T. Truman, Cincinnati, O. Tr.	
Hamden, Mt. Carmel, Gent.		<i>Western Reserve aux. so.</i>	
28,65; la. 17,89; mon. con.		Portage co. Cuyahoga Falls,	
27,40;	73 94	Gent.	20 00
East Plains, Gent. 10,25; la. 8,40;	18 65	<i>Michigan aux. so. E. Bingham, Tr.</i>	
Humphreysville, Gent. 11,50; la.		Detroit, R. Stuart, 50; P. Davis,	
21,50;	33 00	30; Mrs. D. 5; E. B. 5; Mrs.	
Middlebury, Benev. so.		B. 2; A. K. 1; I. B. 1;	
Milford, 1st so. Gent. 66,40; la.		H. L. 1;	95 00
41,54; la. sew. so. for sch. in		Saline, Asso.	9 00
Ceylon, 44,21; for Cingalese		White Pigeon, Asso.	30 00—134 00—154 00
sch. 30; sub. sch. 23,10; chh.		<i>Washington co. Vt. Aux. So. C. W. Storrs, Tr.</i>	
contrib. 50,89;	256 14	Barre, Gent. 22,69; la. 27,31; to	
2d so. Gent. 16,75; la. 18,78;		constitute Rev. I. THATCHER	
united mon. con. in 1st and		an Honorary Member of the Board,	50 00
2d so. 29,42;	64 95	Berlin, Mon. con. in cong. so.	3 54
Orange, Gent. 33,30; la. 22,61;		Middlesex, Cong. so.	5 72
sub. sch. for hen. chil. 1,17;	57 08	Montpelier, Mon. con. in 1st cong.	
Oxford, Indiv.	10 68	so. 38,01; gent. 79,50; la. 35,98;	
Prospect, Chh. and so. 12,64; a		sub. sch. mon. con. 5,23; two	
fem. friend, 2;	14 64	ladies, 4;	162 72
Watbury, Gent. 42,60; la. 51,80;		Moretown, Asso.	6 50
mon. con. 17;	111 40	Roxbury, Cong. so. 2,79; S. R. 5;	7 79
Salem Bridge, Chh. and so.		Waitsfield, Mon. con. in cong. so.	
31,87; fem. benev. so. 10;		7,82; gent. and la. 10;	17 82
mon. con. 17,19;	59 06	Worcester, Cong. so.	8 73—262 82
West Haven, Gent. 41,56; sub.		<i>Windham co. North, Ct. Aux. So. J. Williams, Tr.</i>	
sch. miss. so. for hen. chil. 1,37;	42 93	Abington, Gent. 17,12; la. 33,53;	
Wolcott, Gent. 7,33; la. 13,49;	20 82	to constitute Rev. NATHAN	
Woodbridge, Gent. 17,79; la. 22;	39 79	HUNT an Honorary Member of	
	998 00	the Board,	50 65
Ded. expenses, etc. of aux. so.	48 00—950 00	Brooklyn, Gent. 40,50; la. 35; mon.	105 50
<i>New York City and Brooklyn, Aux. So.</i>		con. 30;	105 50
W. W. Chester, Tr. 34,25;		Eastford, La.	45 50
J. McCall, to constitute THE-		North Woodstock, Muddy Brook,	25 00
ODORE MC CALL an Honorary		Pomfret, Gent. 42,37; la. 31,13;	
Member of the Board, 100;	134 25	mon. con. 31,51; (of which to	
<i>Northampton and neigh. towns, Ms. Aux. So.</i>		constitute Rev. DANIEL HUNT	
J. D. Whitney, Tr.		an Honorary Member of the	
Contrib. in part, at ana. meeting,	18 71	Board, 50;)	105 01
Amherst, 1st par. La.	86 12	South Woodstock, Gent. 11,25;	
N. par. Gent. 19,52; la. 21,28;		la. 33; mon. con. 22; (of which	
mon. con. 14,61; to constitute		to constitute Rev. OTIS ROCK-	
Rev. ASA THURSTON of		WOOD an Honorary Member of	
Sandw. Isl. an Honorary		the Board, 50;)	66 25
Member of the Board,		Thompson, La. 17,53; a child,	18 53
E. par. Mon. con.	55 41	dec'd, 1;	
Belchertown, 1st par. Coll. 37,85;	14 75	Westfield, Gent. 65,17; la. 48,83;	139 00
J. Walker, 10; Brainerd so. 15,50;	63 35	mon. con. 25;	
Chesterfield, J. T. Jr.	1 00	Westford, Gent. and la. 25,01;	32 77
Cummington, Fem. benev. so.	19 56	mon. con. 7,76;	
East Hampton, Gent. 46,32; la.		West Woodstock, 19,44; mon.	
13,25; mon. con. 54,52;	114 09	con. 1,90;	21 34—609 55
Enfield, Miss. asso. 128,88; mon.	165 29	Worcester co. Central, Ms. Aux. So. H. Wheeler, Tr.	
Goshen, Gent.	17 00	Boylston, Mon. con.	20 00
Granby, West, Gent. 35,57; la.		Douglas, Mon. con.	27 64
22,45; mon. con. 22,96; an	90 98	Holden, Gent. 85,12; la. 71,40;	282 25
indiv. 10;		mon. con. 125,73;	
East, Gent. 15,12; mon. con. 13,50;	38 62	Leicester, Gent. 26,75; la. 58,24;	
Hadley, Benov. so.	200 00	mon. con. 81,07; two sons of J.	
Middlefield, Gent. 30; la. 15; mon.		E. 4; m. f. 5;	415 81
con. 4;	49 00	Oxford, Gent. 50,91; la. 40,13;	117 27
Northampton, Mon. con. 96,32;		mon. con. 26,23;	
la. 70,22;	166 54	Paxton, Gent. 14,87; la. 24; mon.	
Southampton, Mon. con. 200; la.		con. 10,58; sub. sch. 3,25; (of	
for Morris E. White and Louise		which to constitute Rev. Mr.	
C. P. White at Mackinaw, 51,12;	251 22	FAIRSWORTH an Honorary Mem-	
South Hadley, 1st par. Mon. con.		ber of the Board, 50;)	52 70
25,47; gent. 50; la. cent. so. 25;	100 47	Rutland, Gent. 48,87; la. 38,57;	106 20
West Hampton, La.	21 92	mon. con. 18,76;	
Whately, Gent. 25; la. 20,64;	45 64	Shrewsbury, Gent. 41,44; la. 48,39;	
Williamsburg, La.	16 50-1,526 17	mon. con. 28,50;	
<i>Palestine Mis. So. Ms. E. Alden, Tr.</i>		West Boylston, Gent. 37,35; la.	
Abington, 1st par. Mrs. H. Noyes,	10 00	(of which to constitute Rev.	
dec'd,	38 15—48 15	ELIJAH PAINE an Honorary	
Braintree, 1st par. La.		Member of the Board, 50;)	
Bolton, Gent. and la.	43 78	55,46; mon. con. 53,13;	
North Coventry, Gent. 56,95; la.		Worcester, Gent. in Rev. Mr.	
51,13;	108 08	Miller's so. 76,25; la. 68,53;	
South Coventry, Gent. 55,85; la.		mon. con. 170,76;	
35,65; sub. sch. 1,11; mon. con.		Gent. in Rev. Mr. Peabody's so.	
1,22; bal. of sub. 37,25;	191 18	105,85; la. 160; mon. con.	
		188,25;	
		Total from the above sources,	\$20,419 96

## Donations.

## VARIOUS COLLECTIONS AND DONATIONS.

<i>Amherst</i> , S. par. Ms. La. char. so. 12; M. D. G. Dickinson, dec'd, 3;	15 00	<i>South Reading</i> , Ms. Fem. cent so. for Indian chil.	6 35
<i>Bethlehem</i> , N. Y. Mon. con. in presb. chh.	4 00	<i>Sparta</i> , West Ten. Chh.	11 43
<i>Boston</i> , Ms. La. so. for pro. chris. among the Jews, for Bombay sch. 100; for support of Rev. W. G. Schaufler, 431,59; Mr. Louge, 2;	533 50	<i>Spencertown</i> , N. Y. Mon. con.	8 56
<i>Brownington</i> , Vt. Fem. char. so.	50	<i>Spring Creek</i> chh. W. Ten.	15 00
<i>Bucksport</i> , Me. Mon. con.	20 00	<i>Sterling</i> , Ms. Fem. for. miss. so.	25 37
<i>Caldwell</i> , N. J. A lady, for China,	5 00	<i>St. George's</i> chh. Del. Fem. benev. asso. for Rev. J. I. Lawrence in Ceylon,	50 00
<i>Cannonsburg</i> , Pa. Students and cong. Jefferson college, 35,75; mon. con. in do. 15,50; Mrs. S. F. Beatty, 25;	76 25	<i>Stockdale</i> , Ga. A Georgia planter's family,	46 87
<i>Cape of Good Hope</i> , I. Chase,	10 00	<i>Strykersville</i> , N. Y. Fem. miss. so. for <i>Abijah Blanchard</i> in Ceylon,	12 00
<i>Carlisle</i> , Pa. Mon. con. in presb. chh.	20 00	<i>Sweet Hollow</i> , <i>Huntington</i> , N. Y. Presb. chh.	12 50
<i>Derry</i> , Pa. Fem. miss. so.	20 00	<i>Waldoboro'</i> , Me. Juv. so. for Waldoboro' sch. in Ceylon,	25 00
<i>Drexel</i> , Ms. Mon. con. in evang. cong. so.	20 52	<i>Walton</i> , N. Y. 2d cong. chh.	30 50
6,21; a lady, 14,31;	21 27	<i>Winslow</i> , Me. Ladies, for wes. miss. found in box,	2 00
<i>Durham</i> , N. Y. Fem. cent. so.	1,000 00	<i>Wythe and Montgomery</i> , Va. Miss. so.	10 00
<i>Farmington</i> , Ct. J. T. Norton,	15 48	<i>Unknown</i> , A friend,	10 00
<i>Fazeho'</i> , Ms. Mon. con. in cong. chh.	15 00		
<i>Frankford</i> , N. J. Mon. con. in 1st presb. chh.	14 00		
<i>Franklin</i> , Ms. Mon. con. for wes. miss.	11 00		
<i>Greenfield</i> , Ms. Asso. in Mr. Coffin's sem.	15 00		
<i>Head of Delaware</i> , N. Y. Mon. con. in presb. chh.	5 00		
<i>Honesdale</i> , Pa. Ladies, to pur. Cherokee books,	118 98		
<i>Hudson</i> , N. Y. La. for. miss. asso. in presb. chh. 81; J. R. 4; S. W. 3; c. box, 13c. a little boy, 85c. sub. sch. in presb. chh. for Hudson Waterbury school in Ceylon, 25; fem. miss. so. 5;	50 00		
<i>Jaffna</i> , Ceylon, Rev. GEORGE H. APTHORP which constitutes him an Honorary Member of the Board,	50 00		
<i>Jamaica</i> , N. Y. A friend, to constitute JAMES HERMANN an Honorary Member of the Board, 100; ded. am't. prev. rec'd, 50; Jonesboro', Ten. Fem. miss. asso.	50 00		
<i>Lancaster</i> , N. H. Indiv.	5 92		
<i>Little Compton</i> , R. I. Male and fem. for. and R. I. miss. so.	38 00		
<i>Lyme</i> , O.	11 34		
<i>Mackies</i> , Ms. Mon. con. (of which for miss. to China, 1,50)	20 00	<i>Amherst</i> , S. par. Ms. A box, fr. la. char. so. 11; fr. misses braiding so. 14,26;	25 26
<i>Mobile</i> , Ala. (vic. of.) Y. Z.	20 00	<i>Baltimore</i> , Md. A box, fr. fem. mite so. for Rev. D. Poor, Ceylon.	15 00
<i>Newark</i> , N. J. Juv. miss. so. in 1st presb. chh. for ed. of two hea. chil. in Ceylon,	5 92	<i>Brownington</i> , Vt. A box, fr. fem. char. so.	100 00
<i>New Castle Presbytery</i> , By Rev. W. R.	80 00	<i>Bucksport</i> , Me. A box, for Miss Eliza Stetson, Dwight.	100 00
<i>New Haven</i> , Ct. Centre sub. sch. for support of a sch. in Ceylon,	75 00	<i>Hartford</i> , Ct. Paper, fr. H. Hudson,	2 50
<i>New York city</i> , Mrs. S. L. Cobb, for Margaret Everett Nitchie in Ceylon,	30 00	<i>Lancaster</i> , N. H., A book, fr. Rev. Mr. Go- van, for Rev. W. Chamberlin,	18 33
<i>Norfolk</i> , Va. JAMES D. JOHNSON, which, and prev. dona. constitute him an Honorary Member of the Board,	20 00	<i>Lironia</i> , N. Y., A box, fr. fem. mite so.	3 00
<i>Norristown</i> , Pa. Presb. chh. to constitute Rev. ROBERT ADAIR an Honorary Member of the Board, 50; Miss E. C. av. of jewelry, 2,75;	52 75	<i>Meridian Bridge</i> , N. H., A box, fr. ladies, for Rev. J. S. Emerson, Sandw. Isl.	70 00
<i>Peacada</i> cong. Pa. For support of Rev. J. J. Lawrence in Ceylon, (of which to constitute Rev. HUGH HAMILL an Honorary Member of the Board, 50)	57 00	<i>Montpelier</i> , Vt. Clothing, fr. gent. asso.	75 00
<i>Peru and Bronson</i> , O.	5 00	<i>Newark</i> , Del. A box, fr. ladies, for Mr. and Mrs. Schneider, Broos,	15 00
<i>Philadelphia</i> , Pa. Indiv. for Philadelphia school at Athens, 680,42; 10th presb. chh. 450,83; JOSEPH H. DULLUS, which constitutes him an Honorary Member of the Board, 100; Ceylon Infant sch. so. for Ceylon Boardman infant sch. 100; 1st presb. chh. 75 la. of do. 65,50; J. Bayard, 20; J. L. 2,50; a friend, 2d pay. for. ed. of a youth in Ceylon, 25; juv. Ceylon so. for fem. sch. in Bombay, 50; Dr. S. McLelland, 50; juv. mite so. in Miss Guild's sem. 80; Mrs. and Miss Tate, 10; Mrs. L. W. S. 2,50;	1,706 75	<i>Newton</i> , W. por. Ms. A box, fr. fem. benev. so. and indiv. for Rev. J. S. Green, Sandw. Isl.	20 00
<i>Richmond</i> , Va. A lady, av. of jewelry,	20 00	<i>Portage</i> , N. Y., A box.	20 00
<i>Ridgefield</i> , O.	6 73	<i>Providence</i> , R. I. Clothing, fr. J. E. Gladding, for Mr. Perry, Ceylon.	29 37
<i>Salem</i> , Ms. Tab. thanksgiv. so.	14 00	<i>Sandwich</i> , N. H. Inf. sch. apparatus, fr. J. Hubbard, for Sandw. Isl. miss.	
<i>Schenectady</i> , N. Y. La. miss. sew. so.	30 00	<i>Springfield</i> , Ms. A box, for Rev. R. Armstrong, Sandw. Isl.	
<i>Sharon</i> , Ms. Mon. con. and coll.	25 68	<i>Suffield</i> , Ct. A bundle, fr. la. asso. for wes. miss.	
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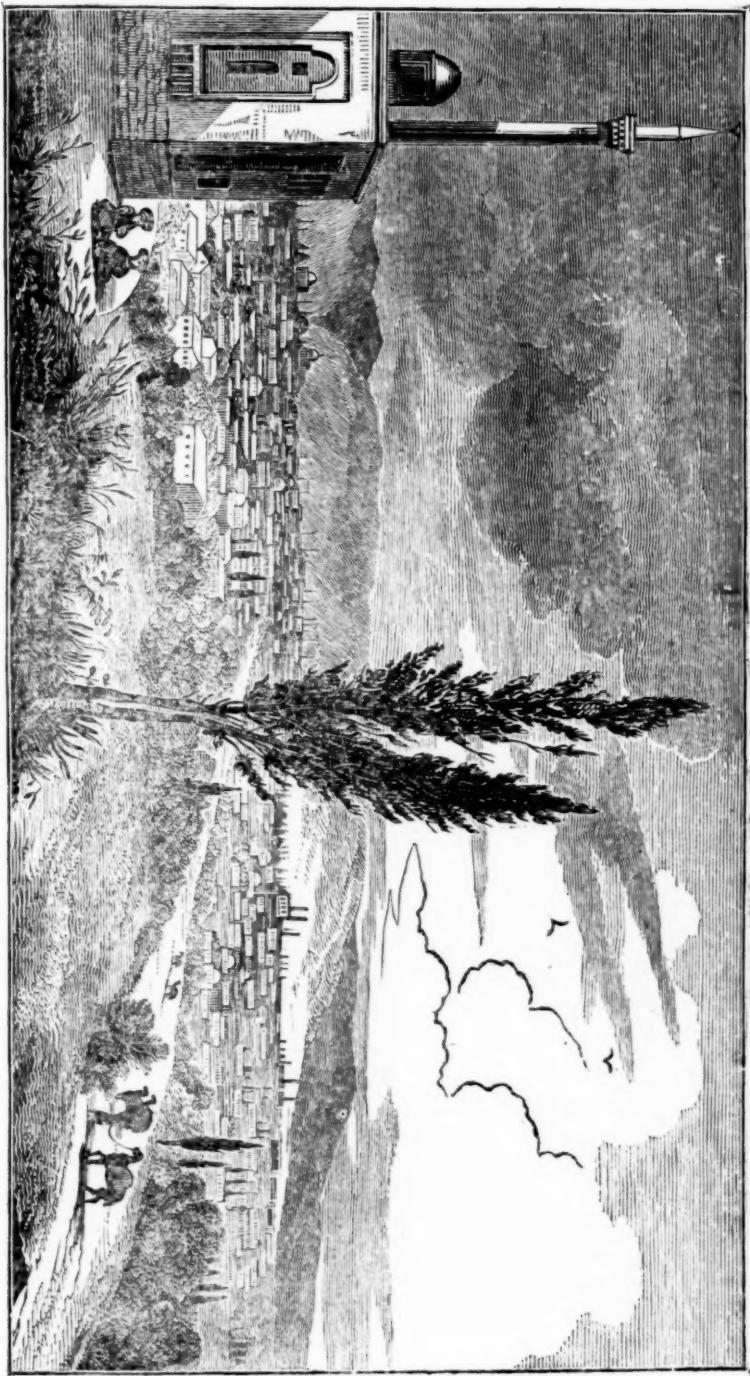
Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

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No. XXIII.



BROOSA IN ASIA MINOR.

## ASIA MINOR VIEWED AS A FIELD FOR MISSIONS.

### *Geographical View.*

In the middle parts of the peninsula of Asia Minor, there rises an elevated terrace, about 60 leagues in breadth, bounded on the north by the mountain ridge of Olympus, on the south by the corresponding ridge of Taurus, and on the west by another, connecting Taurus with Olympus. This terrace, though by no means as lofty as the mountains which surround it, is elevated, and huge ranges of mountains are piled upon it, with extensive intervening plains.

Upon this great upland, in ancient times, were Phrygia, Cappadocia, Galatia, and Lycaonia, countries the names of which are rendered familiar to us by the New Testament. And there, also, were the cities of Iconium, Derbe, Lystra, and the Antioch of Pisidia.

From the ridges which support this high central region, the land descends irregularly, broken by mountains, towards the Mediterranean, the Ægean, and the Black Seas. Around, upon this extensive slope, were the countries of Cilicia, Pamphylia, Lycia, and Caria, on the south; Lydia, Mysia, and Troas, on the west; and Bithynia, Paphlagonia, and Pontus, on the north; with nearly twenty cities mentioned in the sacred records of the christian church.

Broosa is not named in the word of God, but is perhaps the most flourishing city in the dominions of the Grand Sultan. Situated in Bithynia, at the western base of Olympus, and of course at one of the angles of the terrace already described, it is eighteen miles from the Sea of Marmora, somewhat over a hundred miles from Constantinople by way of the ancient cities of Nicomedia and Nice, and about one hundred and sixty miles from Smyrna. This city was the capital of the Turkish empire for 130 years previous to the taking of Constantinople. Surveying it from the sides of Olympus, with its mass of dwelling-houses, caravansaries, mosks, palaces, gardens, and fields of mulberry, and the rich plain beyond, all abundantly watered by the streams which issue from the neighboring ravines, Mr. Goodell was struck with the splendor of the scene, and pronounced it inferior to none, perhaps, in the Turkish empire, save only the imperial city.

Indeed the provinces of Asia Minor, for natural attractions, are to be numbered with the most favored portions of the earth. At present, notwithstanding the oppressive and even desolating influence of the government and of the dominant religion, they are estimated to contain upwards of 4,000,000 of people, and anciently the population must have been much greater. Asia Minor, when traversed by the apostle Paul, is said to have contained no less than 500 rich and populous cities, connected together by public highways substantially built and paved.

There paganism and civilization, though opposed in nature, were associated perhaps in the highest degree possible. The doctrines and rites of polytheism were embellished and sustained by the highest efforts of wealth and genius. Art, learning, riches, power, policy, prejudice, the splendor of literature, and the force of genius, were all arrayed on the side of superstition; as if it were the intention of the all-wise God to demonstrate the baleful influence of mistakes concerning his nature upon mind in the highest stages of human cultivation. And never was the depravity of the human heart more developed.

### *Apostolical Mission.*

It was against these "things that are mighty" that the "weak things of the world" were arrayed, when the church of Antioch in Syria, at the command of the Holy Ghost, sent a Christian mission into Asia Minor. That mission was composed of but two missionaries; one a young man from the schools of Tarsus and Jerusalem, the other a native of Cyprus, and perhaps more advanced in years. Behold them landing in Pamphylia, with a single attendant, and he, alarmed by the hardships and dangers of the enterprise, forsaking them almost immediately. And what was their object? Nothing less than to abolish the splendid ceremonies and bring contempt upon the numerous magnificent edifices of the religion of the country; to subvert a powerful priesthood, upheld by an interested government, and by thousands of interested artificers and tradesmen in every city of the land; in short, to effect a vast change in the religion, character, habits, and condition of the whole people. And what means had they to effect so mighty a revolution? Had they the powerful agency of the printing-press? Had they Bibles and tracts and school-books, to scatter by thousands among the people; and schools and science and a well-devised system of education? No such thing. They depended almost wholly upon the blessing of God on their personal exertions as preachers of the gospel; and in the exercise of this gift, and depending on that grace, they passed from city to city, and from province to province; and though they nowhere rendered the new religion predominant, they everywhere inflicted a wound upon the old which ultimately proved mortal.

Take another view. Behold this same young missionary from Cilicia entering the port of Ephesus in a Corinthian galley, accompanied by two mechanics as lay helpers. Why come to that illustrious metropolis of Asia? While descending, with his companions, from the Corinthian vessel, and mingling with the crowd, suppose that some sage of Ionia was standing by, and was told that these persons were come to render the temple of the great goddess Diana despised,

whom all Asia and the world worshipped. With what scorn would he have regarded such chimerical enthusiasts! And yet, in the space of four years, through the blessing of God on the labors of these missionaries and those of a young and eloquent preacher from Alexandria, the danger of this very result, by common consent of the inhabitants, had become most imminent. And how greatly was the end disproportioned to the means—doubtless that the excellency of the power might be seen to be of God, and not of man. And thus it was everywhere in Asia Minor. The laborers were very few, and the harvest very great. Not more than a dozen preachers are named in the New Testament as connected with the missions in lesser Asia, and only three of these were apostles.

That blessed Spirit, who directs missionaries, and without whom they can do nothing, saw fit to forbid the labors of Paul in Bithynia. This field was reserved, as it would seem, for the apostle Peter; and we find the gospel firmly rooted there when Pliny, the celebrated Roman governor of Bithynia, came into the province not many years after the death of that apostle. There, too, was held the council of Nice, the most celebrated religious convocation on record; when, though less than three hundred years had elapsed since the crucifixion of Christ, the sceptre of imperial Rome was laid at the feet of the christian church.

#### *Present Condition of the Seven Churches.*

In surveying the present condition of Asia Minor, there is nothing so remarkable as that of the Seven Churches, which formed a glorious constellation in the primitive age of the church. They are thus described by their latest and most able historian.

"To Ephesus," he says, "shorn of her religious ardor, and fallen from her first love, the extinction of the light and influence of Christianity was foretold; and the total subversion of both church and city followed as the punishment of her impenitence. There is now no trace of the faith that was once preached—the candlestick has been removed from the station where it was planted by apostles—the traveller looks down from the heights of Prion, Corissus, and Paetyas, upon a scene of solitude and desolation—all is silence, except when occasionally interrupted by the sea-birds' cry, the barking of the Turcoman's dog, or the impressive tones of the muezzin from the ruined towers of Aisaluk—and the remains of the temples, churches, and palaces of Ephesus, are now buried beneath the accumulated sands of the Cayster. The Sardians and Laodiceans were found degenerate and lukewarm; and to a similar doom of subversion they were to be subject. There are now no Christians in either. A few mud huts in Sart represent the ancient splendor of Croesus; and the nodding ruins of its acropolis, with the colossal tumuli of the Lydian kings, impressively

teach the littleness of man, and the vanity of human glory. But in Laodicea the scene is far more cheerless and dreary. No human being resides among its ruins; the abandonment threatened has indeed overtaken it; and neither Christ nor Mohammed has either temple or follower upon its site. The fate of Pergamos and Thyatira has not been so severe; but the foretold apostasies here triumphed over evangelical truth, and they now groan beneath Turkish cruelty and despotism. But the fortunes of Smyrna and Philadelphia have most remarkably corresponded with the disclosures of the apocalypse. In every age that has revolved, they have experienced an 'hour of temptation;' the heathen priest, the Roman emperor, and the Turkish bandit, successively inflicted the tribulation announced; while, notwithstanding the devastations of war, earthquakes, and persecutions, according to the original promise, the faith has survived in both cities the injuries it has suffered."

Little more of the christian church exists at Smyrna and Philadelphia, than the form and name. The light is extinguished; only the candlestick remains. But the light which shone upon the Waldenses, when the rest of the world was shrouded in gloom, was brought from the golden candlesticks of lesser Asia. In after ages, when the Seven Churches were suffering the righteous judgments of God, this light shone brightly upon the waters of the Rhone, and into the deep neighboring valleys of Savoy.

#### *Objects of the Mission.*

In Asia Minor we have obtained footing only in three or four places on the borders of the country. We have not yet ascended the great central upland. But our plans are laid with a view to the republication of the gospel around the whole circumference of shore, and throughout the whole mountainous interior. Trebizond, Tokat, Kaisarieh, and Tarsus, will form a convenient chain of posts across the isthmus of the peninsula. Another post at Erzroom, farther east, will connect Trebizond with the stations in the north-western province of Persia. Angora, a large city on the caravan route leading from Diarbeker and Kaisarieh to the metropolis, will doubtless be found an excellent site for a station in Galatia. The distance of Kaisarieh and Tarsus from Smyrna is about 400 miles, and of Angora about 300. Of the other provinces we know not yet enough to say what sites will be most desirable for missionary stations.

Believing that the excellency of the power, by which the inhabitants of the Ottoman empire shall be made to embrace the gospel in love, is all of God, our object is simply to prepare the way of the Lord Jesus, as he has commanded us, by the publication of his gospel generally through the empire. This is all we can do. The conversion of the people to the *reception of the truth in love*, is the prerogative and work of the Holy Spirit.

**Our only responsibility is for the instrumentality, the second causes. The power, the efficiency, the grand results, the glory, will all redound to the only Lord and Savior. In a word, the publication of the gospel is our whole duty. The gospel, however, will not be published in the full, benevolent extent of the Savior's meaning, nor will our object be accomplished, nor our work performed, until the minds of the people have been roused to intelligent reflection upon the nature of the gospel, and until the gospel is, in some measure, understood by them.**

The means on which we will place our chief reliance, will be the *preaching of the gospel*. But, how shall we secure a sufficient number of preachers for so large a field? Shall they all be sent from our own country? That is possible in theory; and repeatedly and eloquently have the churches of Christendom been urged to supply the unevangelized world fully with preachers from their own body. The calculations which show the possibility of this, both as to men and the pecuniary means of sending them forth and supporting them, have never been refuted. It is possible; but experience has shown how unwise it is to wait for or expect any such thing as a full supply of the unevangelized world with preachers from christian nations. Reflection, too, has awakened doubt whether such a thing is desirable; and surely it is unnecessary. With the ordinary blessings of the Holy Spirit, and much more with those extraordinary blessings we are encouraged to expect in these latter days, we can, by means of able missionaries, raise up native preachers on the soil, more easily, and at far less expense, than they can be reared at home; and then they better serve the ordinary purposes of the ministry among their own people, than foreigners can, however superior to them in attainments. Thus the apostles did. They did not send Jews from Palestine to take the oversight of the native churches they had planted in Asia Minor, Macedonia, and Greece; but ordained elders in every place from among the native converts themselves. The schools of Asia Minor and Greece furnished them with an abundance of well-educated converts, who needed only some instruction in theology to become pastors and ministers of the word. Schools, such as those in which the first native preachers were probably educated, do not now exist in those countries, and therefore we must form them ourselves. This we propose to do, and our plan is to form them with reference to a thorough education in the sciences and literature, as well as in theology.

In these institutions, placed under the care of able and pious missionaries from our own country, we hope, with the blessing of God, to rear the great body of our preachers;—men, to whom the language of the country shall be vernacular; to whom the manners, customs, prejudices, and peculiarities of the people have been familiar from their infancy. From these seminaries, too,

will proceed the great body of our school-masters, catechists, and Bible and tract distributors, and the whole subordinate agency in our great system of means.

The existing schools of Asia Minor, like the living churches, are the mere relics, the wrecks, of better times. The school books, for the most part, are in unknown tongues, the ancient languages of the several people. The methods of instruction are centuries behind those practised in our own country. Of schools for females, they have none.

Here, then, is a noble field for christian enterprise, that may be cultivated without any neglect of the preaching of the gospel. The plan contemplated by the Committee is, to have a model school connected with each station, to be placed under the instruction of a well educated schoolmaster sent from the United States; and that he take the oversight of a constellation of native schools which shall be gathered and made to shine around his model school. No limits are prescribed to the number of schools, except the possibility of extending over them an efficient christian superintendence. The Board, as an education society, is designed to operate in every department, from the infant school and that for elementary instruction, to the college and the prophets' seminary; and there is no reason why it should not bless every town and hamlet, from Jerusalem round about to the plains of Troy, with christian schools, and furnish these schools with the best school-books, and see that they are taught according to the most approved method.

At Smyrna there is a press for printing in Greek, Armenian, Turkish, Hebrew, and Hebrew-Spanish, and the establishment is soon to have the means for manufacturing every species of type. To the use of these mighty engines no limitation is prescribed, except the possibility of finding readers for the books; and readers will be constantly multiplied by the progress of education. Moreover, the press is the very soul and life of education. The greater part of the books now used in the schools of Greece, came from mission-presses, and were prepared under the direction of missionaries. The same is true at Smyrna and Constantinople. And ere long it will be true of a great part of Asia. The old and useless, if not pernicious, school-books will pass away, and barbarous methods of teaching will go with them, and there will be a revolution in the schools, in education, and in mind. The Bible, too, is becoming known. The copies in circulation are multiplying. Thousands of New Testaments have every year, for years past, been sent forth among the people. And what shall prevent the printing and distribution of the holy oracles from proceeding on a larger and larger scale? This holy book is getting into schools as a school-book, as it was in New England in the golden age of our history. The invention of tracts, too, has been applied to the Asiatic mind, and to the natural indolence of that mind their brevity is admirably adapted.